

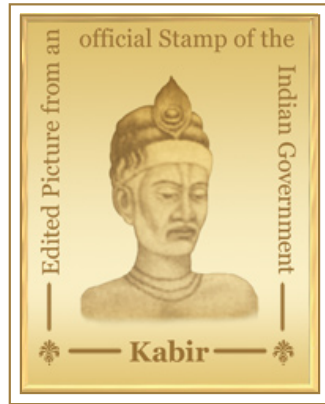
THE
ANURAG SAGAR

KABIR

EDITED BY BHAI JAMAL

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KABIR (THE ETERNAL TRAVELLER)

EDITED BY BHAI JAMAL

First Edition 2008

Illustrations and text-editing: Bhai Jamal

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*Dedicated
to the Almighty God
working through all Masters Who have come
and Kirpal Singh Ji Maharaj
by Whose unmeasurable blessings
causeless His humble servant received
early in the morning
the Holy Naam – the Word.*

My Master taught me the one, He is the Lord of the whole creation. His hand rests on my ignoble head. There is no one apart from Him! I call Kabir, Nanak and Par Brahm to bear witness. Kirpal is the King of Kings, the Emperor of all Worlds, the Almighty Himself! So I saw it, so I proclaim it and so it will be for all time.

Bhai Jamal

Appreciation

Sincere thanks are given to all helpers, who have been conducive to form this text by untiring work and who, by selfless service, made it possible to make this work accessible to all people now.

Bhai Jamal



To the interested Reader

The Anurag Sagar in its present form is a blessing. It is a hint about the setting, it clears the picture, no more, no less. It is neither the Path nor the solution.

Whoever proclaims, Kabir was the Path, deceives himself and all others.

Kirpal Singh said:

Sat Purush is the Highest Expression of the Absolute.

Whoever misuses the knowledge of this Anurag Sagar for his own purposes, falls prey to the four messengers of Kal.

Take into consideration, that only the contact with Shabd and the practice of the True Surat Shabd Yoga, with the support of the Satguru, brings the great illusion and the drama of creation to an end for the Jiva.

In this Kali Yuga, Jivas have poor knowledge. Instead of receiving humbly knowledge from the Satguru, regrettably they ape others.

Please find back your dignity!

The Publisher



Foreword

Hazur Sawan Singh



Sawan Singh

The Supreme Creator and the individual spirit in the creation are connected together through the Sound Current. But Kal, also the creation of the Supreme Being, separates the individual from the Current by coming in between as mind and forms.

Hence, the individual feels disconnected, but not so the Creator. There are three minds, and corresponding to these three minds are three kinds of forms.

In *Trikuti*, the *Nijman* – innermost mind – or *Brahm*, and the Universal Mind cover the spirit. The forms here are made up of very pure *Maya*, mind; so much so, that a majority of the seekers have failed to see here the spirit apart from the *Maya* or mind, and therefore considered *Brahm* as all pervading, etc. Lower down in *Sahasdal Kanwal*, the forms of *Trikuti* get another covering of mind and form – both coarser than the above, the astral form here being governed by the *Andi Man*. In this zone, there are the hells and heavens and numerous other *Lokas*, regions. The tendencies of the mind are directed inward and are elevating. This mind behaves like a wise enemy, seeking to keep us here. Further down in *Pind* – region below the eyes –, the



astral form gets another covering of coarse material, with which we are all familiar.

The mind that governs this form is called the *Pindi Man* – Pindi Mind. Its tendencies are outward and diffusive, and are most difficult to control.

Now, a body actuated by mind and spirit cannot help performing karma, and the karmic law, *as you sow, so shall you also reap* continues to work, and the account is complicated with time. The more one works, the more and greater is the entanglement, like a bird struggling in the meshes of a net.

So cunningly has *Kal* arranged the snare of forms and minds that it is well-nigh impossible to escape from their working in these minds and bodies. No matter how goodly and godly we be, it will not take us out from these regions.

Says Lord Krishna,

Good actions are as much binding as bad actions; good actions may be likened to fetters of gold and bad actions to those of iron, and both are equally sufficient to keep us tied.

The escape is through the Sound Current which is the substratum at the bottom of these minds. Only when the attention catches and



follows the Current does the mind become dormant and out of action. At all other times when the attention is off the Current, the mind gets the upper hand. Through the long and indefinite time since the spirit separated from its ocean and associated itself with the minds and bodies, not only has the upward passage been blocked, but the spirit has been so bewildered, entangled, and enfeebled, that it has lost all memory of its home, and is contented to live a miserable life in this wretched, material world.

Now, there are two ways of looking at this creation: the Creator's point of view; or in other words, from the top, and from the bottom end. From the top end, it seems that the Creator is all in all. He is the only doer and the individual seems like a puppet tossed right and left by the wire puller. There seems no free will in the individual and therefore no responsibility on his head.

It is His play. There is no why or wherefore. All the Saints, when They look from the top, describe the creation as His manifestation. They see Him working everywhere. Now, looking at the thing from below, or the individual viewpoint, we come across variety as opposed to oneness.

Everybody appears working with a will, and is influenced by and is influencing others with whom he comes in contact. The individual is the doer, and is therefore responsible for his actions and their consequences. All actions are recorded in his mind and memory and cause



likes and dislikes, which keep him pinned down to the material, astral or mental spheres, according to his actions in an earlier move in the cycle of transmigration. The individual in these regions cannot help doing actions, and having done them, cannot escape their influence. Individual is the doer and therefore bears the consequences of his actions.

As stated above, the observations differ on account of the difference in the angle of vision. Both are right. The individual clothed in coarse material form, sees only the external material forms. His sight does not go deeper than that. If he were to rise up, the same individual from Sahasdal Kanwal will see the mind actuating all forms. The form will be secondary only; mind will be the mover in all. The same individual from Daswan Dwar will see the Spirit Current working everywhere and will see how the mind gets power from the Spirit.

From *Sach Khand* the whole creation looks like bubbles forming and disappearing in a Spiritual Ocean.

An individual is endowed with intelligence and does every action knowingly, it is therefore incumbent upon him to find a way to escape from this entanglement. To raise his spirit he must struggle against the mind, for he lives by struggle.

Where there is a will, there is a way. He cannot say that this is no part of his duty.



Illustrations

Sound Current: Shabd, Naam or Word, which manifests itself as Light and Sound.

Negative Power: The power, which is projecting downward. (See illustration 'Kal' on pages 83–85 and interview 'Positive Power – Negative Power' on pages 654–658.)

Mind: Basically mind consists of the intellect, emotions, the subconscious and ego, thus this, what is generally named as personality – in contrast to the Soul, which is free from all these attributes.

See also the paragraph 'Mind' in 'Fundamental Explanations' on page 26.





Now, the karmas are divided into three groups:

1. *Kriyaman* or new actions,
2. *Pralabhd* or fate,
3. and *Sanchit* or reserve.

We take the case of a farmer.

He prepares his land for seed. He has the option to sow whatever he likes. Suppose he decides on wheat and sows it. The crop matures and he gathers it. Some of it he keeps for his consumption during the coming year, and the surplus he puts in store. For the next year he will have to live on wheat, for he has nothing else by him.

If he now wants something else, say corn, he can sow that next season. Suppose he now sows corn and gathers his crop at the end of the year. Like his wheat crop, he keeps some for his consumption and keeps the surplus in his store. Year after year he is living on the previous year's gathering and increasing his reserve in store to be utilised in time of scarcity or need.

You will see that he is living and hopes to live, on what he himself sows and gathers. Similarly, whatever we do in this life becomes fate for our next life; and some of this is kept in reserve by Kal to be given



to us if by any chance – of course these chances are practically nil – we run short of karma.

Without karma, Kal cannot keep down a spirit in a body, and without a body, no karma can be performed. It is open to Kal to add from reserve to fate, or deduct from fate for reserve. Like the farmer who is preparing his land for the coming season, and is living on the gatherings from the last season, with a confidence based on his reserve, so we are doing our fate, in which we have no choice.

But we do have the choice to work anew as we please, for our future good. And we have a surplus, which is our reserve from past lives, of which we have now no knowledge. We are therefore at present doing a dual function:

- a) In regard to fate, we are helpless;
- b) but in new actions we have a free hand to sow for the future.

To distinguish between these two types by intelligence alone is not easy for the individual; but a rough rule may be laid down:

Namely, that what comes in spite of our efforts, and spontaneously, is due to fate. But those whose attention is concentrated, and who have access within, can read their fate easily. It is an open book to them.

The Anurag Sagar by Kabir – Ocean of Love



Now, in the physical body, actions are done from the heart centre. As long as the mind is centred here – in ordinary individuals, the heart is the centre of mind action –, it will be influenced by mind actions. The sensations of joy and sorrow will be felt as the body is worked from this centre.

When the mind has been elevated to the eye focus by concentration, or in other words, when the mind has changed its seat or centre from the heart to the eyes; then the feeling used by outward influences, working on the physical body, will be felt imperceptibly. Joys of the world will not elevate and its sorrows will not depress him.

The fate actions are stored in the eight-petalled lotus, in *Anda* above the eyes. Their influence is felt forcibly as long as that centre has not been crossed. When that centre is crossed, and the Master's Astral Form is seen – for that Form resides there –, the influence of the fate actions will be perceived nominally. The mind has then become strong and it has the power to bear joys or sorrows without effort.

But fate cannot be effaced or altered; it will have to be borne. An arrow after leaving the bow, must find its mark. The reserve actions are stored at the top of *Trikuti*, and only when a spirit has crossed the third mind, or *Trikuti*, is it said to be free from all karma.



Below this, the spirit suffers from the effects of karma.

All actions are performed with a motive and the motive is binding. It is not easy to conceive of an action which is performed without a motive. The mind is consciously or sub-consciously active, and it is ridiculous to talk of *karma* without a *counter-karma*. There is no escape from counter-karma. By doing actions, however good, there is no escape. Charity, offerings or pilgrimages must bring their reward, and the soul doing these things must receive the reward in one incarnation or another.

Man is reborn or embodied with a span of life, which is defined by the karmic effects of his past life, *no more and no less*.

Christ says:

Your days are numbered.

The length of our life is assigned by the number of breathing measured out for us. Their right use or abuse can extend or shorten our life on earth. Normally one respire about 14 to 15 times per minute, but in impassioned moments one respire 24 to 26 times per minute. In this manner, one consumes the number of breathing assigned to, within less time. But, if one obtains life and devotes time for the Spiritual



Practice, the needed number of breathe will decrease to 4 or 6 per minute. In so doing, life is extended.

The yogis direct for months and sometimes for years their breath by a yoga practice – *Kumbhak* –, by which the inhalation is temporary extended and therefore they prolong their life for hundreds of years.

The escape from karma lies in the protection afforded by the Saints. They are Themselves karmaless. Their actions are not binding on Them, for Their Spirits work from Daswan Dwar, a centre above the three spheres of mind and forms, as stated above. They show us the way out.

They say,

Let new actions be performed in the name of the Master, the individual working in the capacity of an agent only.

The new actions, done in this spirit, will not be binding. The fate actions will have been undergone by the time the life comes to an end.

The reserve actions, Saints take partly upon Themselves, and are partly undergone by the devotees, as the Saints think proper.

They put the individual in touch with the Sound Current, the substratum, and as the spirit catches It and rises up, and throws off the influences of mind and matter, it gets stronger and stronger.



The more the individual works on these lines, the easier the Path for him. If otherwise, the course becomes lengthy, yet the Saints are pledged to see him through, after They have initiated a soul.

The practice of Sound Current cuts the root of karma. The Current acts like a magnet on the spirit. It attracts the spirit to itself, and if the spirit were not covered by the rust of mind and matter, it would go up like a sky rocket. The bonds of attachments and impressions are removed by repetition. The repetition of thoughts of the journey within replaces our common daily thought; and the mind instead of wandering outside, begins to take rest and peace within; and when it comes in, the spirit comes in with it; and when the spirit is in, the Current in its turn pulls it up, and when Trikuti has been crossed – this will only be when all karmic accounts are settled – the soul never goes back into transmigration.

It will go up to merge with its source.



That Master of Eternal Domain is keeping His doors open all the time and is calling aloud:

Bring into actual experience the Great Principle of withdrawal before death. I am impatiently waiting for you to come up to me. I am nearer to you than the nearest. For those of



you initiated by me it is a sacrilege and a mark of disgrace on both Love and devotion if you look upon anybody else as a Guru or Master-guide. You may, however, derive benefit from the company of some awakened personality who pays a visit to me every day. He will not misguide you, but on the contrary, will unite you with me, will instil my Love in you, and will strengthen the Divine Link that binds and ties you to me. Moreover, in the capacity of Guru Bhai – or Spiritual Brother – he shall be helpful to serve you.

Foreword: This text is a letter by Hazur Sawan Singh about the fundamental structure of the creation.

Source of the foreword: Sat Sandesh, April 1975.

Source of the text ‘The Master of Eternal Domain ...’: ‘Hazur Baba Sawan Singh Ji Maharaj with a short narrative brief Life Sketch – With a short Description of His Teachings, Chapter: Hazur Sawan Singh left us to be with us every Time,’ by Kirpal Singh, 1894 – 1974.

Illustration:

Guru Bhai: A brother initiated by the same Master.



Fundamental Explanations

Master

The English word *Master* refers to the One *Master-Soul* from Which all Souls originate – just as from a *master-tape* all copies are made. This One Soul – Which actual is the only Soul – is the Sat Purush. Therefore there is only one Master, Who admittedly can manifest through different embodied Human Poles.

The Masters and Saints are always conscious of that fact and therefore emphasise that the disciples attune themselves to the True Master, Who shows Himself as Light and Sound. Apart from that one should have respect for the Pole, in Whom the Master manifests: *If ye love me, keep my commandments.*

Guru

In its correct use the term *Guru* stands for the Master. According to an old scripture the syllable *Gu* means darkness and *Ru* means light. So a Guru is Someone Who can lead Souls from darkness into light.

Kirpal Singh writes hereunto:

Shabd or Word – the primal Sound Current – is the only Guru for the entire world and Surat – individual consciousness – is the only disciple, as the latter cannot do without the former. In fact, there is the principle of Unity, for God is One, though He has manifested Himself variously.

But as we look the other way and turn to the world abounding in diverse forms, we see a Pole-star shining in its majesty reflecting the Light of Heaven.



Such a pure Soul – Word made flesh or Godman – with authority to give Spiritual Instructions to the seekers after God, is as much a Guru as the Shabd itself, for He Himself is a Living Embodiment of Shabd and with Shabd as stock in trade freely distributes It to whomever He likes.

Godman –
IV. Guru: One or Many,
by Kirpal Singh, 1894 – 1974

(Compare also illustration ‘Guru – Guru Dev – Satguru’ on pages 68 – 69.)

Mind

Mind has four facets or attributes, to wit,

1) *Chit* – it may be likened to a lake in which countless streams of impressions are imperceptibly pouring in all the time.

2) *Manas* – it is the thinking faculty of the mind which cogitates over such impressions as rise on to the surface of the lake in the form of ripples and waves just as the breeze of consciousness blows over the waters of the chit-lake and sets in motion an endless chain of thoughts one after the other.

3) *Buddhi* or intellect – it is the faculty of reason, ratiocination, discrimination and finally decision, after considering the pros and cons as presented by the manas. It is the grand arbiter that tries to solve the problems of life which come before it.

4) *Ahankar* or ego – it is the self-assertive faculty of the mind for it likes to assume credit for all the acts done, and thus prepares



*a rich harvest of karmas that keep one moving up and down
in giant Wheel of Life.*

*Spiritual Elixir – Part I:
XII. Mind,
by Kirpal Singh, 1894 – 1974*

The Living Master

This term denotes the Christ-Power or Master-Power Which manifests in a Human Pole.

(See also the lecture ‘What is True Living’, given by Kirpal Singh at 11th December 1963 in California.)

Such a Human Pole need not necessarily to assume the role of a Master. Furthermore the Master-Power can be manifested in varying degrees, depending on whether the person in question is for example a Sadh, a Sant or a Param Sant. Today live for instance disciples of Kirpal Singh who are either Param Sants, Sants or Sadhs.



Important Explanation to the Inner Sounds

In that book it is often spoken of *Shabd* or the Sound Current. For a better understanding of the effect and meaning of the Inner Sounds some explaining words are needed.

The Sound Current – *Naam* or *Word*, *Shabd* – as It is described in that scripture is first basically audible always from the right side. In further state when some Spiritual Progress has been made, you can listen to It as coming from above.

Out of a good fortune some people are allowed to listen to the Sound from the right side. – You can experience the Sound at night often even more intensely. Unfortunately mostly they do not know what this experience of the Soul means and probably even believe they were ill.

Kirpal said correspondingly:

Some people hear something and out of ignorance they go to an otologist.

If those people really accepted the Sound coming from the right and listened to It, they would realise after some time that It is getting louder and clearer and has a raising effect. Nevertheless these people also need – if they want to progress – eventually the Holy Initiation because without it no Inner Progress can be achieved. Only through

Important Explanation to the Inner Sounds



initiation one can progress starting at the point which one had reached during his past life.

But there also exist sounds coming from the left. These are always negative.

Especially persons who take drugs, are in psychiatry or follow criminal addictions often report that they can not only hear the sound from the left side but even listen to it consciously. Those who practise yoga as well as people who perform religious or occult rites and practices can report of it, too.

Sounds that come from the left side, when listened to they lead to the result that lower addictions in man get stronger. Sawan Singh tells that in the moment when a man ceases to consciously listen to the Sound Current coming from the right or from above, he automatically ends in the mind.

A more detailed illustration of this important theme you can find in the following text.



Sound differentiated

There are many kinds of sounds echoing and re-echoing in the various regions of the creation and may, for convenience, be classified into two categories:

- 1) Sound proceeding from the left side. These are negative and material sounds and are connected with the respective ingrained seeds of inner passions. The devotee is willy-nilly attracted by these sounds if one is fascinated by anyone of these siren-songs on the left, one may find oneself hurled down into the deepest depths of the abysmal chasms of the passion to which the particular sound relates, for such sounds have a pull that the outward and downward.

In such a sad predicament, the labour of years becomes of no avail and odds go against the pilgrim-soul. These are, therefore, to be avoided scrupulously, for they lead one astray from the Spiritual Path.

- 2) Next there are Sounds that proceed from the right side. These are Sounds from the Spiritual Planes and as such are positive in character and purely spiritual with a characteristic pull that is Inward and upward.

These kinds of sounds are so very similar and so closely resemble each other that one can hardly distinguish between them.

Important Explanation to the Inner Sounds



Maulana Rumi, therefore, warns us to be careful in differentiating the right type of sounds. He says:

There are sounds of a lower nature which very much resemble those of the higher; yet they have a downward pull and drag one to one's doom.

The particular Sounds that have an upward pull are five in number, as stated by the various Saints and may be apprehended through Their Grace and contacted in Their company. Such Sounds carry with them the effect of the Spiritual Planes from which They proceed and in turn produce the same effect on him who comes in contact with Them. They have Their own heavenly melodies, the rapturous strains of which depersonalises the soul by freeing her from the chains of mundane life.

Whoever comes near the fire, gets warmth, no matter whether he does so of his own accord or not. So the Holy Naam or the Divine Song, cannot but influence you when you come in contact with It, whether you will it or not and are in time or out of time. The Power of God cannot but influence you, should you get in touch with It.

The outer music has a marvellous effect on all living beings. It shakes of the grievous burden of the oppressive sorrow and unrest under which one incessantly groans and drives away all thoughts. It washes away the dirt of everyday life by its melodious tunes and captivates

The Anurag Sagar by Kabir – Ocean of Love



the soul. It withdraws the mind from the tumultuous hubbub of the objective world. It concentrates the mind, naturally, without having recourse to any fabricated methods. Music, indeed, has ever been the art of Saints.

What passion cannot music raise or quell.

John Dryden

How marvellous is the effect of the external music! What then will be the charm of the internal Divine Melody? It has its own inimitable fascination. It is exuberant with the Spiritual Vitality which takes man above all the pains and ills to which the flesh is heir. In times of storm and stress, one may harmonise one's self with the Internal Tunes and pass off unscathed from the pinching effects of worldly life.

These Spiritual Sounds are aids on the Spiritual Path. A Competent Master, at the time of initiation, gives full instructions on how to differentiate between Them from plane to plane, as well as how to catch hold of Them on the onward march to the Highest Spiritual Realm. Herein then lies the need for a Master-Soul, for He is the inspirer of *Hari Naam* – the Divine Word, in the depths of one's soul.

Without Him, the Eternal Song ever remains a shrouded mystery with no access thereto. As Music Personified, it is within His competence

Important Explanation to the Inner Sounds



to manifest It, make It audible and thus lead one to the seat of the Almighty.

A Gurumukh (Saint) can free millions of souls by the quickening influence of His Life-Impulse (the Holy Naam).

Guru Arjan, Sorath M5

Source: The text ‘Sound differentiated’ is an excerpt from the introduction to the ‘Jap J’, edited by Kirpal Singh (1894 – 1974).



I am the Knower (Gyan) of the True Home

[...] Kabir says:

I am the knower of the True Home of the Father and have come to give you the message of God.

God's message is:

I am the Lord of all creation. Man is the highest in all creation.

He is next to Me. I have given equal privileges to all mankind. They are born the same way and with the same outer and inner construction. This is the golden opportunity you have been given to know Me.

I sent Saints and Prophets to awaken and to bring you back to Me but you did not care to come. Instead of appreciating Their services, you have been molesting Them.

I sent Christ – the Word made flesh – Who reminded you vehemently:

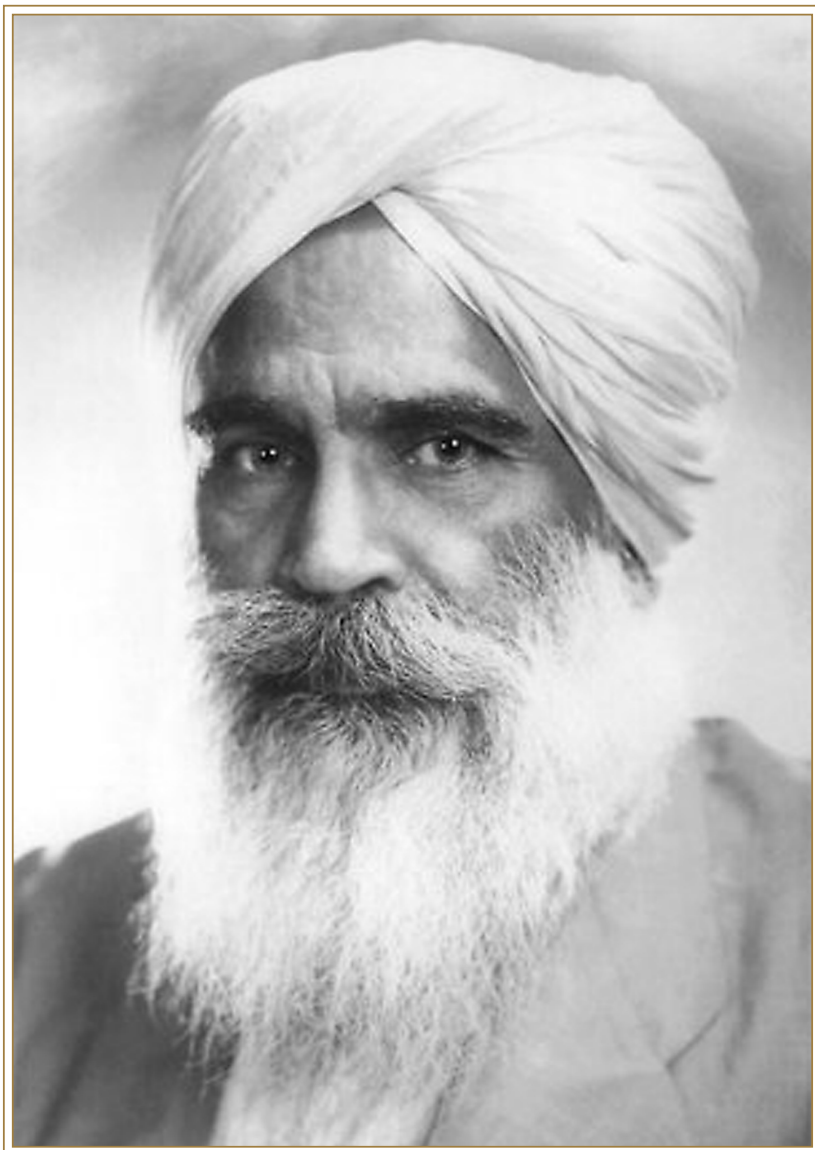
Change your mind, for the Kingdom of Heaven is at hand.

I am the Knower (Gyan) of the True Home



All Saints and Prophets I sent to the East or West; Their lives were filled with the rapture of the vision of the Unity of all races and religions in the spirit. [...]

Source: Abstract from the english version of the publication Sat Sandesh January 1968, 'The Master's message.'



Kirpal Singh



Preface

A Salute and Advice

First of all I greet the Absolute One, He, Who in His bounteousness made me see the origin, before it was. Then He visualised Himself, it was Kirpal, nobody and nothing is there, only Him.

Beyond Anaami, there is His Home, even before He said *I want to be*. There, our all Homeland lies!

I greet Sawan Singh, the real helper, and the month, in which He took His form.

Then I greet Anaami Purush, the harbourage of the Param Sants, my True Friends.

From Daswan Dwar to Anaami it is a small step, Kirpal goes upon it with us in an instant.

I greet Agam Purush, the friend of Truth. He sent Gobind Singh, Who testified the game of God, and Who was the treasure holder of the treasures and the virtues of the Almighty. All before named themselves, but He did not allow it.

He said:

He, who calls me God, will go to hell.



I greet Sat Purush and I am happy for Him, He has many helpers and His game is exhilarating beautiful, it is round.

Again I greet Kirpal, the King of Kings, the Emperor of Spirituality, the Ruler over Anaami Purush and that, which comes after, Whose hands brought me into this world, to live in Him.

I have seen all Light, but only Kirpal delights me.

What shall I do, what to accomplish?

He, Kirpal said: To persist in front of thousand disciples!

Who was I, what did I do?

He, Kirpal said: There is nothing more to know, except that you are my disciple now!

Where am I, where should I go, where shall I go?

He, Kirpal said: There, where I place you!

Further I greet the sixteen sons of Sat Purush, each one remarkable. United on the playing field, configuring as a team and His daughter, who is obedient.

I greet Nanak, Who knows the nine and all, Who followed Him. Angad, Who is versant to me, Whose principle today is lacking in the hearts of the disciples.



Then I greet all the Souls, who are created and all those who are resting in the origin, united with all, in harmony with Sat Shabd.

I greet the Souls here and there, in heaven and hell, I tell them, do not worry, in the end all will be well. The Merciful One has come, He Himself became manifest and accomplishes, what no created one ever could accomplish.

My brother, Kabir, comes for you since the beginning by order of Sat Purush, but only the One can be of help. Neither the Highest Expression, nor His Knights and also not His Saints.

Only He, Kirpal, will accomplish it, because in the end only He was, as well as since the beginning.

I greet the righteous and the condemned, the lovers of Truth and the illusionists, because all are in Him, there is no one except Him.

The drop is in the ocean, the illusion is vanquished.

I greet the Souls in Maha Sunn, each one will be set free, because the banner of Kirpal will be held aloft.

One part of Sat Purush lightens the three worlds. One fragment of the Almighty lightens the whole creation. Not the visible, audible is, nay, the non-visible, non-audible is. Beyond Anaami, there is the whole one.



Kabir describes from Sat Lok and the Jivas describe from Kal Desh. My description is wordless, by using the Word I became wordless, because He gave me His Word forever. The destiny of all of us all is Anaami, and after, that what will please Him!

The ladder consists of the Light and the Sound, following that what is said leads to devotion, after practising it, surrender will be developed, from which Love will awaken.

Grant Kal some peace, turn the mind into your friend. Sit down, be still and know you are God. Abstract the seed from the soil and from the field the root, then arise and allow Kirpal to be your leader. The left foot on Kal's head and by succeeding the right foot, you are in safety. One step, one re-planting, one decision!

Hail Him, Who cannot be described, wordless, gazing and in awe, I bow before Him, Who is not created, for Whom it would have been sufficient to remain in Himself, since the beginning and the time before, Kirpal!

Bhai Jamal



Illustrations and Explanation

Neither the Highest Expression: Sat Purush.

Nor His Knights: The Avatars of the Almighty Power, not to be confused with the avatars of Kal.

And also not His Saints: The Sants and Khalsas.

The destiny of all of us all is Anaami:

The Satguru's task was to take the soul to the Sat Purush, on beholding Whom it realised itself to be of the same essence, and saw the Satguru and the Supreme Lord as One and indivisible. There it merged into the Sat Naam, with whose help it receded further into the Alakh, Agam, Anaami (or Radhasoami) and even to a Wonder Region beyond – as will be evinced from one of the letters of Baba Ji (presented in 'Spiritual Gems') – each marking a further stage of the soul's absorption from name and form into the Nameless and the Formless, the Final Stage being beyond all forms of Light and Sound and therefore wholly indescribable in terms of human experience.

*A Great Saint: Baba Ji Jaimal Singh –
Chapter III, Part XI: The Outer and the Inner,
by Kirpal Singh, 1894–1974*

Bhai Jamal: Pen name.



THE ANURAG SAGAR

ENGLISH EDITION



The Protagonists and Persons of the Tale

Protagonists:

Sat Purush The True Being; the Highest Manifestation of the Absolute God, also called the *Highest Father* or *Positive Power*. He is the Lord of Sach Khand, the fifth Inner Plane. The Sat Purush is the One Soul – Master-Soul – from Which all Souls as sparks of this Power emanated. Other names: Adi Purush, Din Dayal, Shabd Parwani.

The sixteen Shabdās

2. **Kurma** The aspect of the Father which – comparable to a reservoir – holds the lower creation in latency. As it turns out later, this includes the *son Kurma*, who is a well-known figure in Indian mythology, commonly depicted in the shape of a tortoise which is roughly the shape of the universe.
3. **Gyan** Knowledge in the Highest Sense. This is the ‘son’ of Sat Purush, Who first came as Achint and later embodied as Sat Sukrit, Maninder, Karunamai and Kabir.
4. **Vivek** Discrimination.
5. **Kal Niranjān** Full name of the Negative Power, often shortened to Kal. Niranjān means *beyond illusion*, and is applied to Kal – *time* – because he is the creator of illusion.
6. **Sahaj** Effortlessness, fearlessness.
7. **Santosh** Contentment.
8. **Surat** Attention.
9. **Infinite Happiness**
10. **Forgiveness**
11. **Nishkam** Selflessness.
12. **Jal-Rangi**
13. **Achint** Worrylessness.
14. **Love (Prem)**
15. **Din Dayal** The Merciful One; the one who is gracious towards the poor and humble.



16. Patience

17. Yoga (Surat Shabd Yoga) and the Saints

The sixteen Powers of Sat Purush

1. Knowledge
2. Discrimination
3. Truth
4. Contentment
5. Love (Prem)
6. Patience
7. Peace
8. Mercy
9. Forgiveness
10. Continence
11. Neh Karma
12. Renunciation
13. Yearning
14. Maintenance of True Religion
15. Pity
16. In His heart He counts everyone as His friend

Adhya	Female principle created by the Sat Purush. Companion of Kal Niranjan, mother of the three gods Brahma, Vishnu and Shiva. Other names: Adhi-Bhavani, Ashtangi, Bhavani, Chandi Devi, the goddess, Durga, Kali, Maya, Shakti.
Dharam Das	Disciple and successor of Kabir. Main dialogue partner of Kabir in the Anurag Sagar. Other names: Sukrit, Har, Kulpati, Chandan Sahu, Niru (see continuous text ‘The third Birth of Sudarshan’s Parents as Nima and Niru’ on pages 379 – 380 in the subchapter ‘The Tale of Dharam Das’ previous Births’).
Gyan	The second ‘son’ / third Shabda of Sat Purush; by order of Sat Purush He came into the world again and again to save the Souls. Other names: Achint, Gyani, Kabir, Karunamai, Maninder, Sat Sukrit, Yoga Santryan, Yogjit, Yog Santayan. As for other names and terms from the Indian languages, there are diverse spellings for the names that Kabir bore in the different ages, so for Sat Sukrit also: Sat Sukrat; for Maninder also: Muninder, Munindar, Munindra; for Karunamai also: Karunamae, Karunamay, Karunamaya and for Kabir also: Kabeer.



Kal Niranjana	The fourth 'son' / fifth Shabda of Sat Purush; developed and governs the three lower worlds. Other names: Alakh Niranjana, Dharam Rai, Jagannath, Kal, Kal Takshak, Niranjana, Nirankar, Yama, Yamraj, Yam Rai.
Kurma	The first 'son' / second Shabda of Sat Purush.
Sahaj	The fifth 'son' / sixth Shabda of Sat Purush.

The Persons:

Arjuna	One of the Pandava brothers – Indian royal family to the time of the Mahabharata war, ca. 3200 B.C.; dedicative disciple of Krishna.
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Messengers of Kal, four, and their paths:

- 1. Rambh Doot** Path of the intellectual non-dualism. The Souls are told that they were the Sat Purush.
- 2. Kurambh Doot** Path of the absorption in physical phenomena: astrology, palmistry, Feng shui, physical healing etc.
- 3. Jay Doot** Path of Tantra and practices derived from that.
- 4. Vijay Doot** Path of the 'pleasant misdirection.' Attachment by music, false harmony, etc.

Twelve paths of Kal and their messengers:

- 1. Mritu Andha Doot** Other name: Narayan Das. Path of the family members of Masters who proclaim themselves master.
- 2. Timir Doot** Path of these who steal scriptures from Saints, adorn themselves with borrowed plumes and establish a path with stolen knowledge.
- 3. Andha Achet Doot** Path of these who trap Souls through the connection of words.
- 4. Manbhang Doot** Path of contemplation on outer sounds.
- 5. Gyan Bhangi Doot** Path of the worship of gods and of the false sadhus.
- 6. Manmakarand Doot** Path of the shimmering light – deceiving gleam of light within.
- 7. Chitbhang Doot** Path contains elements of Rambh and Kurambh Doot, the Soul is told that she was all.

The Anurag Sagar by Kabir – Ocean of Love

8. Akalbhang Doot	Path contains elements of the Koran and the Vedas, gives the <i>knowledge of Brahm – Kal</i> .
9. Bishamber Doot	Stands for paths that refer namely to Kabir without Naam is distributed. Souls are misled by being told to see sins and virtues as equal – without having established this state through Naam.
10. Naktanen Doot	Path of the materialistic-social revolution without spiritual background.
11. Durgdani Doot	Path of those who <i>perform things with their body</i> : yoga, bodywork, etc.
12. Hansmuni Doot	Path of those who creep into families of Saints or disciples to distinguish themselves by reason of their position and with the attained knowledge.
Bali	King in ancient India.
Bali Hari Chandra	Person in ancient India characterised as <i>great donor</i> .
Harishchandra	King in ancient India.
Brahma	First son of Kal and Adhya; the creating aspect of the Hindu trinity. Corresponds to the archangel Michael in the Jewish-Christian and Islamic tradition.
Chatur Bhuj Chandra Vijay	One of the four Gurus established by Kabir in the Kali Yuga. King in the Dwapar Yuga; husband of Indra Mati. Was liberated by Karunamai at the request of his wife.
Chudamani	Son and Spiritual Successor of Dharam Das. Other names: Muktamuni, Muktayan.
Dhondhal Draupadi	King in the Sat Yuga, Saint who was initiated by Sat Sukrit. Wife of the five Pandava brothers – Indian royal family at the time of the Mahabharata war, ca. 3200 B.C.
Ganesha	Hindu god.
Gargin	Person mentioned in the Anurag Sagar.
Garpal	Son of Jay Doot, one of the messengers of Kal.
Gayatri	Hindu goddess.
Hang Doot	Short name of one of the twelve messengers of Kal.
Indradaman	King of Orissa in the Kali Yuga, built the Jagannath temple.
Indra Mati	Queen in the Dwapar Yuga; wife of Chandra Vijay. Was initiated by Karunamai and reached liberation.
Karan	Person in ancient India characterised as <i>great donor</i> .
Khemsari	Was initiated by Sat Sukrit in the Sat Yuga.
Krishna	Avatar, incarnation of Vishnu. Lived in the Dwapar Yuga, ca. 3200 B.C. Guru of the Pandava brothers and their wife Draupadi.

The Protagonists and Figures of the Tale



Kunti's son	King in ancient India.
Lakshmi	Hindu goddess. Wife of Vishnu.
Mandodari	The main wife of King Ravana of (Sri) Lanka in the Treta Yuga. Was initiated by Maninder.
Madhukar	Brahmin, who lived in the Treta Yuga and was liberated by Maninder. Other name: Dwij.
Matsya	Mythological fish in Hinduism; allegedly the first incarnation of Vishnu.
Mritu Andha	One of the twelve messengers of Kal. Was incarnated as Narayan Das, the physical son of Dharam Das, in Whose house he was embodied and later proclaimed an own path.
Narada	Muni in ancient India.
Ocean	Personification or animating deity of the ocean. In the ancient western civilisations called Neptun or Poseidon.
Pandavas	Royal family in India to the time of the Mahabharata War, ca. 3200 B.C.
Parvati	Hindu goddess. Wife of Shiva.
Prahlad	Son of the demon king Hiranyakashipu.
Rai Banke Ji	One of the four Gurus established by Kabir in the Kali Yuga.
Ragu	Other name for Rama, an avatar, one of the incarnations of Vishnu. Other names: Yaduraja, Yadunata, Ragupathi, Raghubir, Ramchandra, Hari.
Ravana	King of (Sri) Lanka in the Treta Yuga.
Roop Das	Member of the household of Dharam Das.
Sadaswat Parwant	Hindu god.
Sahte Ji	One of the four Gurus established by Kabir in the Kali Yuga.
Savitri	Hindu goddess. Other names: Puhupavati, Kevda-Ketaki.
Shankadi	Person mentioned in the Anurag Sagar.
Shesh Nag	Primordial serpent figure.
Son Kurma	Reflection of Kurma – the second Shabda – in the lower worlds.
Shiva	Third son of Kal and Adhya; the destroying aspect of the Hindu trinity. Corresponds to the archangel Gabriel in the Jewish-Christian and Islamic tradition.
Sukhdev	Figure known in India from tales. Other name: Sukhdev Muni.
Supach Sudarshan	Saint, who was liberated by Karunamai in the Dwapar Yuga, ca. 3200 B.C. . At the request of him his parents also were liberated in the course of divers births.

The Anurag Sagar by Kabir – Ocean of Love



Sudarshan's parents	Mother Lakshmi – later names: Maheshwari, Udha, Nima, Amin. Father Har, primarily Sukrit – later names: Kulpati, Chandan Sahu, Niru, Dharam Das.
Taksari	Taksari Name for a person respectively a false path mentioned in the Anurag Sagar.
Van	King in ancient India.
Varah	Mythological boar in Hinduism; allegedly an incarnation of Vishnu.
Verachan	King in ancient India.
Vichitra Bhat and wife	Lived in the Treta Yuga and were liberated by Maninder.
Vishnu	Second son of Kal and Adhya; preserving aspect of the Hindu trinity. Corresponds to the archangel Israel in the Jewish-Christian and Islamic tradition.
Vrishab	First husband of Gayatri as a result of her curse.
Yam Doot	Angel and messenger of Yama, also called angel of death.
Yudishtra	One of the Pandava brothers. King in India at the time of the Mahabharata War – ca. 3200 B.C.



Persons mentioned in the Illustrations and other Texts closely related to Sant Mat:

Kirpal Singh	The Merciful One; name of the Almighty Power, as He was embodied from 1894 –1974. He came to take along all initiates of the previous Masters who were not able to merge into Naam as a result of a lack of devotion. Disciple and successor of Hazur Sawan Singh. In the illustrations often named Kirpal, K. S. or K.
Jamal	Pen name of Kirpal Singh. Not to be confused with Bhai Jamal, the pen name of a disciple of Kirpal Singh.
A. Lyss	Also called Gobind Singh. Disciple of Kirpal Singh. He was an eye witness of several ongoings and conversations which took place in the Indian Sangat after Kirpal Singh's physical departure.



Amrit M.	An initiate who through Kirpal's Grace received Naam after His physical departure.
Ashtavakra	Rishi in ancient India. Practised Naam and passed It on.
Baba Garib Das	Disciple of Swami Ji. Practised Naam.
Baba Jaimal Singh	1839 – 1903, Master of Sant Mat. Disciple and successor of Swami Ji.
Bhai Jamal	Disciple of Kirpal Singh. Practises Naam. Pen name for O. R.-M. Kirpal grants sincere people who come to the disciple a contact with Naam.
Bheek	Sage of mysticism. Practised Naam.
Bulleh Shah	1680 – 1757, Sufi sage and poet, practised Naam.
Emil J. Christesen	American reverend. Initiate of Kirpal Singh. Practised Naam. Proclaimed the existence of the Living Word at church.
Guru Angad	1504 – 1552, Master of Sant Mat. Disciple and Spiritual Successor of Guru Nanak. Civil name: Lena.
Guru Arjan	1563 – 1606, Master of Sant Mat. Disciple, Spiritual Successor and physical son of Guru Ram Das.
Guru Gobind Singh	1666 – 1708, Mentioned also as <i>Gobind</i> . Master of Sant Mat. Disciple, Spiritual Successor and physical son of Guru Teg Bahadur. The treasure-holder of the treasures and virtues of the Almighty.
Guru Nanak	1469 – 1539, Swath Guru, contemporary of Kabir, parallel to Kabir He founded the Sant Mat in its today's form and the line of the Gurumukh Gurus. In this line Naam is still distributed in the year 2010.
Guru Teg Bahadur	Master of Sant Mat. Disciple, Spiritual Successor and physical son of Guru Har Gobind.
Farid	1175 – 1265, Muslim Sufi sage and poet, civil name: Hazrat Baba Farid-ud-Din Ganjshakar. Practised Naam.
Farid's Mother	Practised Naam, made the Sound Current audible to her son in his younger days.
Harbhajan Singh, Dr.	Initiated by K. S. After K's conscious leaving of the body he led the project Kirpal Sagar. Left the world in 1995. In a previous life he was a disciple of Kabir.
Harbhajan's widow	Initiated by K. S. Is engaged in the project Kirpal Sagar further on. As well as her deceased husband, she had Kabir as Master in a previous life.
Hazur Sawan Singh	1858 – 1948, Master of Sant Mat. Disciple, Spiritual Successor and physical son of Baba Jaimal Singh. The Master of Kirpal Singh.
Jakob Böhme	German cobbler and mystic of the 17 th century; lived in Görlitz. Practised Naam.

The Anurag Sagar by Kabir – Ocean of Love



Jesus of Nazareth	Known also as Jesus Christ. By the institutions of the Christianity He is named as its original founder. Accepted as a prophet by the Muslims too. Practised Naam and passed It on in the circle of His close disciples. His other followers were taught by Him through parables.
Mahavira	Many people regard him as the founder of the Jainism; according to the Jains he was the last one of a line of teachers of this religion. Civil name: Vardharmana. Practised Naam.
Maulana Rumi	Sufi sage and poet, practised Naam ad passed It on. Civil name: Jalal ud-Din Rumi.
Matthew, St	Christian apostle, allegedly author of the St Matthew's Gospel. Practised Naam.
Mira Bai	Indian princess and poetess, disciple of Ravi Das. Practised Naam.
Mohammed	The Prophet of the Desert, founder of Islam. Practised Naam and passed It on in the circle of His closer disciples. The other followers got the teachings of the Islam.
Paul VI	Pope; civil name Giovanni Battista Enrico Antonio Maria Montini. After a meeting with Kirpal Singh he carried a cross through Jerusalem as a symbol.
Paul, St	Christian apostle. Primarily he was called Saulus and pursued the Christians. After an Inner Experience during which he saw Light and heard the voice of Christ, he became the apostle Paul. He was au fait with Naam too.
Raja Janaka	King in ancient India, disciple of Ashtavakra. Practised Naam and passed It on.
Raja Pipa	King, disciple of Ravi Das. Practised Naam.
Ravi Das	1399 – ?, Indian Saint, Guru of Mira Bai. Practised Naam and passed It on.
Ronald H.	An initiate who received Naam through Kirpal's Grace after His physical departure.
Shamas-i-Tabrez	Sufi mystic, Master of Maulana Rumi. Practised Naam and passed It on.
Sheik Sadi	Persian Sufi poet. Practised Naam.
Siddharta Gautama	Known also as Buddha. Practised Naam and passed It on in the circle of His close disciples; in the circle of His further followers He taught a set of rules.
Swami Ji	1818 – 1878, Master of Sant Mat. Disciple and Spiritual Successor of Tulsi Sahib. Civil name: Shiv Dayal Singh. He meditated in a dark room for fifteen years.
Surinder Kaur	Harbhajan's widow.



Thomas G.	An initiate who received Naam through Kirpal's Grace after His physical departure.
Titus	Close co-operator of the apostle St Paul, first bishop of Gortys on Kreta. Practised Naam.
Tulsi Das	Author of the Hindi Ramayana. Practised Naam.
Tulsi Sahib	1763 – 1843, Master of Sant Mat in the line of Guru Nanak. Initiated by Ratnagar Rao.
Ute P.	An initiate who received Naam through Kirpal's Grace after His physical departure.
Yagyavalkya	Contemporary of Janaka, had the moral strength to say him that he was only able to explain him the theory of Spirituality. Unfortunately at the beginning of the 21 st century those who are not able to pass on Naam often do not have this strength. (On this point, see the paragraph about 'Raja Janaka' and the following paragraph on pages 445 – 446 in 'Notes regarding today's Confusion of the twelve Paths.')
Zoroaster	Old Iranian religious teacher; by His followers He is considered as the founder of Zoroastrianism. Practised Naam and passed It on.

Further Persons mentioned in the Illustrations and other Texts:

Ajaib Singh	Imperfect so-called master. Proclaimed himself successor of K. S. Some of the initiates of K. S. mistakenly accepted his false claim.
Alexander VI	Pope at the time of Renaissance. Civil name: Rodrigo Borgia. During his papacy, they held most immoral festivals at the Vatican.
Armin Risi	Book author and religious researcher. Amongst other things he searches after existing physical evidences for lores recorded in the old Indian scriptures.
Arran S.	Was initiated by K. S. After Whose conscious leaving of the body he wrongly proclaimed Ajaib Singh as the alleged successor of K. S.
Benedikt XVI	Pope; civil name: Joseph Ratzinger.
Darshan Singh	Imperfect so-called master. Initiate of Sawan Singh. Physical son of K. S. Against better judgement he was proclaimed to be the successor of K. S. by dint of a falsified testament. According to this, every claim of succession basing on Darshan Singh is also untrue.
Darwin Gross	So-called spiritual teacher. Successor of Paul Twitchell as leader of Eckankar.

The Anurag Sagar by Kabir – Ocean of Love



Ernst E.	Austrian elderly gentleman who had received an invalid ‘initiation’ by Rajinder S.
Eva W.	An Initiate, member of an organisation. She tried to justify her consciously made false statements to Kirpal.
Hannes F.	Initiate of K. S. Husband of Parminder F.
Harold K.	So-called spiritual teacher. Present leader of Eckankar.
Hiranyakashipu	Demon king known from the Indian mythology.
Lhamo Dhondrub	Eastern ‘dignitary’ also well-known in the West. Regularly he holds execrative tantric rituals and bears the title ‘ <i>Dalai Lama.</i> ’
Manfred P.	At first follower of Thakar Singh; then he was validly initiated by the Grace of Kirpal. But he left the True Sangat and had to be saved from drowning when he had swum through the ocean of life halfway on his own.
Max Planck	Well-known physicist and Nobel prize laureate, cognized the existence of God as a result of his research.
Parminder F.	Initiate of K. S. Affirms falsely again and again that Master-Power will be active for generations only in her family.
Paul Twitchell	So-called spiritual teacher. Was initiated by K. S. Founded an own religious community – Eckankar – against His advice.
Pius IX.	Pope; during his papacy the catholic dogmas of the immaculate conception and of the papal infallibility were proclaimed.
Rabindranath Tagore	Well-known Indian poet and author, Nobel prize laureate. Translated a lot of Kabir’s works into English. Cognized the existence of God.
Rajinder S.	Imperfect so-called master. Claims wrongly to be the ‘living master’ in the line of Kirpal Singh. Physical son of Darshan Singh, therefore grandson of K. S.
Robert R.	Journalist, was initiated by K. S. Was allowed to hold some interviews with Kirpal that were recorded and are published in the book ‘Light of Kirpal.’ At the beginning of the 21 st century he is fundamentally jointly responsible for the publishing of English books of K. S.; he leads so-called ‘satsangs’ in the Los Angeles Area and brings visitors to say ‘Amen’ at the end of these events.



- Russell P.** Initiate of K. S. Later he mistakenly accepted Ajaib Singh's false claim for mastership.
- S. Rao, Dr.** Was a member of an Indian research group that – according to an Indian newspaper article – found traces of the sunken town of Dwarka – also written Dvaraka – described in the Mahabharata epic.
- Shankara** Indian religious teacher. Imparted Advaita Vedanta – an incorrect non-dualistic teaching that cannot lead to liberation.
- Sivananda, Swami** Indian so-called spiritual teacher. Combined different yoga ways to a system that was and is spread in the West by his followers.
- Thakar Singh** Imperfect so-called master. After K. S. had left His body consciously, he wrongly was proclaimed His successor. For further information see 'Notes regarding today's Confusion of the twelve Paths: Imperfect so-called masters of Sant Mat' on pages 415 – 424.
- Vishnu-Devananda, Swami** Indian so-called spiritual teacher, followed Swami Sivananda. Took his yoga system to the West.
- Volker B.** Calls himself *Sukadev*. Imparts Kal's yoga ways against payment. Followed Swami Vishnu-Devananda, who brought the yoga teachings of the so-called spiritual teacher Swami Sivananda to the western regions. Founder and leader of the incorporated society Yoga Vidya e. V.
- Wilhelm Reich** Founder of the body psychotherapy and of the orgone teachings. Many forms of bodywork therapy date from him. The people who follow such ways lose all their good qualities.

I. Proem



Introduction to the Anurag Sagar



Kabir

The following version of the Anurag Sagar of Kabir is something special; in no other scripture the story of the creation, as it really happened, is told as detailed. Kabir also describes how He came on earth by mission and as an embodiment of *Sat Purush* in all four yugas; each time having another name, to tell the Truth, to connect Souls with *Naam* and to establish the line of the Gurumukh Gurus by Whom the Truth was ever present on earth.

At this Kabir Sahib uses those very direct and honest words which are typical for Him. Here, similar to His other published texts the relation between the opposites in the creation, the two forces – *Brahm* and *the Absolute* – are in the foreground.

In this edition of the Anurag Sagar the publisher attaches importance to bringing up the contemporary matters of the Sant Mat in the equally direct way. There is no reason any more that untruth continues to be tolerated and Truth is suppressed.

False tolerance has always led to conflicts and even in this fraction of time of the 21st century anno Domini the Souls that are on the Way are confronted with the same hindrances as in former ages.



The detailed illustrations in this book give a hint of the glorious possibilities the Soul holds in herself, but it also could not be ignored to give the reader an exact overview of the decrrial of the One Truth, *Sat*, nowadays. At this juncture, some of these texts may make an appalling effect, but they act as a demonstration of fundamental facts, which concern many involved humans directly and which finally concern the entirety of mankind, that is One, as a whole.

Each group that does not have Naam but proclaims it, each representative of the different mental teachings, each person who acts as a teacher towards others and who does not have Naam but seemingly proclaims the highest, each religion that does not give Naam practically to their members like their torchbearers have done it, all these are the essence of Kal.

True people of humility know that there is one Power that pervades all; they know that God exists, whether it is a littérateur or a scientist, a farmer or a family father, but consider this: ten of one million receive Naam, that is the relation. Do not ask why, the limited human intellect has no right to complain about the creation. All serves a higher purpose, hidden to the good, extraordinary and complete.

Ask, and it shall be given you, [...] knock, and it shall be opened unto you.

St Matthew 7:7



Prologue

When Sat Purush lived in latent form, He had not created the body and matter. As oil is hidden in the lotus, in the same way Sat Purush used to live, hidden. In His will, He created the Souls, and looking at them He felt very happy. [...]

Then Sat Purush created seventeen Shabdās.

[...] When Sat Purush uttered the third Shabda, a son named Gyan was born. When He came before Sat Purush and bowed down to Him, He ordered Him to go into creation. [...]

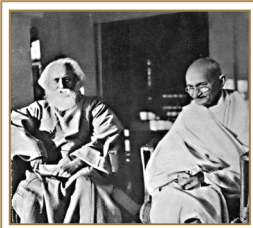
As Gyan stands by the Jiva-Sohang since the beginning, He is the Eternal Traveller. In our age, He is known as Kabir.



The World's Awareness

The Prayer of the United Nations:

Oh Lord, our planet Earth is only a small star in space. It is our duty, to transform it into a planet whose creatures are no longer tormented by war, hunger and fear, by race, colour and ideology. Give us courage and strength to begin this task today so that our children and children's children shall one day carry the name of 'Man' with pride.



Tagore and Gandhi

Tagore, a man of international fame, who translated many verses from Kabir for the western world into English and who received the Nobel Prize in literature for this, analogously said:

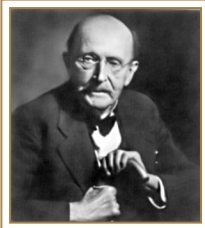
Oh God, I know, that You are, but I can not overcome the filth of this body to come up and see You.

Mohandas Karamchand Gandhi described God as follows:

There are innumerable definitions of God. But I worship God as Truth only. Ahimsa (Nonviolence) and Truth are so intertwined that it is practically impossible to disentangle and separate them. Nevertheless, ahimsa is the means; Truth is the end.



He left this world with the words Ram-Nam on his lips.



Max Planck

And the well known physicist and Nobel Price winner Max Planck stated:

Dear Gentlemen, as a physicist who has devoted all his life hard-headedly to science and the investigation of matter, I am certainly free from the suspicion of being considered an enthusiastic spirit.

And so I say this after the investigation of the Atom: there is no matter out of itself.

All matter resolves and exists only through one power, which brings the atom particles in vibration and holds them together as the tiniest solar system of the universe. As in the whole universe there exists neither an intelligent power nor an eternal power – humanity has not succeeded in inventing the desired Perpetuum mobile – so we have to assume that behind this power there lies a conscious and intelligent spirit. This spirit is the prime cause of matter. Not the visible but the transitory matter is the real, the true, the absolute – because matter would not exist at all without the spirit – but rather the unseen, immortal spirit is the truth! Since spirit can also not exist out of itself but has to belong to an entity, we are forced to suppose that there are spiritual creatures. But as spiritual creatures cannot exist out of themselves but have to be created, so I do not hesitate to name this mysterious creator like all civilised people on earth of past millennia have named him: God!

Beginning of the Anurag Sagar



Hymn of God's Grace

First of all I salute the Satguru, Who showed me the Inconceivable God – Who, lighting the lamp of the Master's knowledge and opening the veil, made me have His Darshan. With Master's Grace I have achieved Him, to achieve Whom, scholars worked very hard.

His form cannot be described; His Soul is the nectar in which I have absorbed myself.

Kabir



Illustrations

Guru – Guru Dev – Satguru:

A real Guru is the true manifestation of God. He is, in fact, Satguru or Master of Truth, and manifests in the world the Light of Truth.

Oh Nanak! Guru is the Satguru; I would like to touch the Feet of the Satguru.

The term Guru Dev, therefore, signifies the self-luminous form of the Master, which is free from and far above His physical body, and which the spirit actually perceives with its Inner subtle Light. When the spirit comes face to face with the astral Master, all doubts vanish and its labours get the crowning reward – the Summum Bonum of life. [...]

It is this astral or self-luminous form of the Master that leads a spirit God ward through various planes intervening between the physical plane and Sat Lok or the Region of Truth. There is no distinction between Guru and Guru Dev and Satguru and God.

It is one and the same Current of Divine Compassion that assumes different names at different regions.

Following the law of similitude, the Divine Current as It materialises on the physical plane for the benefit of the aspirants is called Guru or Master, Who by word of mouth imparts the Spiritual Instructions as any other teacher would do.



As the spirit of an aspirant leaves the body and is ready for the journey in the astral or subtle planes, that very Divine Current assumes a subtle form for the soul's benefit and guidance.

This subtle form disengaged from the bodily form of the Guru is termed Guru Dev. It is self-luminous and lustrous with Light extending over miles and miles. Satguru or the Master of Truth is the Power of Truth or God that works through both Guru and Guru Dev. With roots firmly embedded in Sat or Truth, He directly derives His inspiration from the Eternal and unchangeable Permanence, Sat, hence is known as Satguru.

*Godman – XVIII. Guru Dev,
by Kirpal Singh, 1894 – 1974*

Inconceivable God: Agam Purush. Specifically refers to the seventh Inner Plane, the first – partial – expression of the Absolute God or Anaami.

Guru Gobind Singh, the tenth Guru in the line of Guru Nanak, came from this plane. He is the treasure-holder of the treasures and virtues of the Almighty.

Darshan: To look at a Saint, or to receive a glimpse of Him. The Darshan of the Satguru is worth hundred years of Bhajan. So, in our times, every initiate should aspire to have the Darshan of Kirpal within.

This term is also misleadingly used when someone is in the presence of an imperfect so-called master or a so-called spiritual teacher; but that is not its real meaning. The same applies to the so-called 'Darshan' of Kal or of people acting in the Anurag Sage who are no Saints. True Darshan can give for instance Kirpal, Sat Purush and the other embodiments of the Master-Power. Kal, the various Gods or humans, who are no Saints, cannot give it, even if they make use of the term.





Guru Dev

The Master is an Ocean of Grace, He showers Grace on the miserable ones. Rare are those who know His secret; He manifests Himself in those who recognise Him.

Who recuperates this Grace?

Hymn

Only the connoisseur, who will test the Shabd and listen to the teachings with full attention and within whom these teachings will dwell, only he will understand this. He within whom the sun of knowledge will manifest and remove the darkness of attachment – only he will understand this. I am telling you this Anurag Sagar, Ocean of Love – only rare Saints will understand.

Only one who has Love can achieve it

– Any learned Saint who thinks over my words and has Love in his heart will achieve Nirvana.



Illustrations

Master: The word 'Master' refers to the One 'Master-Soul' from Whom all Souls originate; just as all copies are made from a 'master-tape.' This One Soul – Who is, actually, the only Soul – is the Sat Purush. Therefore, there is only One Master, Who admittedly can manifest through different embodied Human Poles. The True Disciple respects the outer pole – *If ye love me, keep my commandments (St John 14:15)* – but attunes himself to the True, Inner Master, Who shows Himself as Light and Sound.

Shabd: The Sound Current; also called Naam or Word.

Word or Naam is the Sound Current or Sound Principle. This Current or principle lay merged in the Great Silence and was hence nameless. There was then nothing but Deep Silence with no name or pattern, no design or form and no colour or shade. The life vibration – principle – hidden therein, stirred the Great Deep and there came a Great Sound called Word and the whole creation came into being, and is being sustained by this. With the with-drawal of the Naam or Sound there sets in disintegration and decay in all that lives, with consequent putrefaction, and the result is dissolution which in common parlance is known as death. Thus this Sound is at once the beginning and the end of all that exists.

He – the Nameless – expressed Himself and made the Naam or Word.

Guru Nanak

It is called variously as Sound; Sruti – that which is heard; Shabd or Akash Bani – voice from the heaven; Udgit, Sraosha – music of the beyond; Word or Harmony; Logos or the Holy Spirit; Kalma or Bang-i-Ilahi – call from God; or Nida-i-Asmani – heavenly Sound.

*Naam or Word – Book I,
I. / (vi) Naam is the Great Masterforce,
by Kirpal Singh, 1894 – 1974*

The Inner Sound Principle is all-conscious and too subtle for the ears, the tongue and the pen. It is an unwritten law and an unspoken language. It is self-existing, self-sustaining and self-supporting and yet is the very life of all that exists both in the animate and inanimate creation. But It can be realised in the deepest depths of the Soul, for the two are of the same essence, the Soul being but a drop of the Ocean of All-Consciousness.

In the Sikh scriptures, It is also called ‘Sacha Shabd’ or the True Word:

With the True Word, one knows the Truth; with the True Sound, one sings the Glory of the Lord.

Guru Nanak

*Naam or Word – Book II,
V. Shabd is not the subject of reading, ritual or reciting,
by Kirpal Singh, 1894 – 1974*

Like many other Great Masters and Spiritual Teachers Jesus Christ passed on Naam. Kirpal Singh writes accordingly:

The writings of Jacob Boehme, the Lutheran cobbler-mystic of seventeenth-century Germany, centre around the Word and offer conclusive



evidence that the esoteric teachings of Christ – Surat Shabd Yoga – had not been completely forgotten:

If you should in this world bring many thousand sorts of musical instruments together, and all should be tuned in the best manner most artificially, and the most skilful masters of music should play on them in concert together, all would be no more than the howlings and barkings of dogs in comparison of the Divine Music, which rises through the Divine Sound and tunes from Eternity to Eternity.

The Aurora

For all whatsoever has life, liveth in the speaking Word, the Angels in the Eternal Speaking and the temporal spirits in the re-expression or echoing forth of the formings of time, out of the sound or breath of time and the angels out of the Sound of Eternity, viz., out of the voice of the manifested Word of God.

Mysterium Magnum

The Disciple said to his Master: How may I come to the super-sensual life, that I may see God and hear Him speak? His Master said: When thou canst throw thyself for a moment into that where no creature dwelleth, then thou hearest what God speaketh. Disciple: Is that near at hand or far off? Master: It is in thee. And if thou canst for a while but cease from all thy thinking and willing, then thou shalt hear the unspeakable words of God. Disciple: How can I hear Him speak, when I stand still from thinking and willing? Master: When thou standest still from the thinking of self, and the willing of self; ‘When both thy intellect and will are quiet, and passive to the impressions of the Eternal Word and Spirit; and when thy soul is winged up, and above that which is temporal, the outward senses, and the imagination being locked up by holy abstraction,’



then the Eternal Hearing, Seeing, and Speaking, will be revealed in thee; and so God 'heareth and seeth through thee,' being now the organ of His spirit: and so God speaketh in thee, and whispereth to thy spirit, and thy spirit heareth His voice. Blessed art thou therefore if that thou canst stand still from self-thinking and self-willing, and canst stop the wheel of imagination and senses [...] Since it is naught indeed but thine own hearing and willing that do wonder thee, so that thou dost not see and hear God.

Of the Supersensual Life

*Naam or Word – Book I,
II/ (v) Judaism and Christianity,
by Kirpal Singh, 1894 – 1974*

The esoteric teachings of Sant Mat are also not forgotten in our time. Even at the beginning of the 21st century there are human beings who practise the Surat Shabd Yoga. So in the year 2008 two Souls, who are consciously connected with Naam lived in Görlitz – the hometown of Jacob Boehme.

The Shabd can be heard as a Sound coming from the right side only through the Grace of the Almighty or after a valid initiation. When the Soul progresses, the Sound will come from above, and this Sound will withdraw the Soul from the body and lead her to the Inner Planes.

Some Souls have the Sound Current consciously within them because of a good fortune from the past. But even these Souls cannot advance spiritually without initiation, since they have to be given over from their Ishit Guru – Master of the past life – to the Living Master.



Kirpal Singh said analogously: *Some hear something and go to the otologist.*

But hearing, ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive.

St Matthew 13:14

Test the Shabd: That is, you listen with full confidence, you accept the words of the Master and put that into practice what was said. Hereupon you receive the experience of testing and enlarging in order to recognize the Shabd finally and also to define your route.





The Indications of a Lover

Dharam Das said:

Oh Satguru, folding my hands I beg You, please clear up this doubt of mine: how do I recognise the One within whom Love manifests? What does a lover look like? Without Love the Jiva cannot be liberated – oh my God, tell me about that Love, and give examples to explain it to me.

The Satguru said:

Oh Dharam Das, I will explain to you the attributes of the lover; listen attentively so that you may recognise him.

Paradigm of the Deer

Intoxicated by the music, the deer runs and comes to the hunter. He doesn't have any fear, not even when he sacrifices his head. Hearing the music he sacrifices his life – a lover should do the same.

Paradigm of the Moth

A lover should be like a moth when it goes near light.



Paradigm of Sati

Oh Dharam Das, listen to more examples and manifest the Satguru's Shabd. Be like the woman who burns herself with her dead husband, and while burning doesn't move her body. One who leaves her house, wealth and friends, and in the pain of separation, goes alone. She doesn't stop even when people bring her son before her, and try to catch her in attachment – when people say, *Your son is weak and will die, and without you your home will be lonely.* – When people say, *You have plenty of wealth, come back home.* – She is in the pain of separation from her husband and nothing attracts her.

Hymn

People try to persuade her in many ways but the determined woman doesn't listen. She says, My condition is such that I have nothing to do with wealth and property. In this world, one lives for a few days, and in the end none is our companion – so, dear friends, understanding this I have caught hold of my husband's hand.

– Thus with determination she climbs the funeral pyre, and taking her husband in her lap, she becomes Sati, repeating the Name of the Lord.



Attributes of the Real Lover

Oh Dharam Das, understanding the reality, I am telling you about Love. Those who meditate on Naam in such a way that they forget their family, who do not have the attachment of son and wife, and who understand this life as a dream, are Real Lovers.

Brother, in this world life is very short, and the world doesn't help at its end. In this world woman is loved the most; not even parents are loved so much.

But the woman for whom one lays down his life doesn't help at the time of death. She weeps for her own self and at once goes to her parents' home. Son, kinsfolk and wealth are dreams, so my advice to you is to achieve Sat Naam. Nothing goes with us in the end – not even the body which we love so well.



Illustrations

Jiva: The Soul when she is enclosed in coverings – koshas – and therefore is bound and forgetful. The liberated fully-conscious Soul is called Atman.

These koshas or coverings may briefly be described as:

- 1. Vigyan-mai-kosh: Covering of the mental apparatus or intellect with its two phases. One concerned with knowledge – gyan – on the physical plane and the other with enlightenment – vighyan – on the Spiritual Planes. This is the first covering in which the spirit gets wrapped as it comes in contact with the subtle matter called Prakriti. The light of the soul, as it reflects in the intellectual centre, brings into motion what is commonly known as intellect, consisting of Inner Spiritual Perception and outer cognition. The soul, along with this reflected intellectual ability, becomes both cognitive and perceptive.*
- 2. Man-o-mai-kosh: This is the second covering or sheath that the intellectualised or the cognitive soul wraps around itself by further intensive contact with Prakriti, which now begins to reflect the mind-stuff as well; and with this added faculty of the soul becomes inclined towards the mind and gradually gets mind-ridden.*
- 3. Pran-mai-kosh: The covering of the pranas – the vital airs – constitute the third sheath around the soul. As the thinking – cognitive – and mind-bound soul presses still further upon Prakriti – matter –, it begins to vibrate with pranas, which are of ten types according to their different functions. This makes the cognitive and mind-bound soul to be pran-mai, or impelled by a quickening effect.*



4. *Ana-mai-kosh*: When the cognitive, mind-bound and impulsive soul works upon the *Prakriti*, it forges therein yet another type of covering, that of *ana-mai*. This is the last of the five sheets, and for its maintenance it begins to feel a continuing need for *ana* or food stuff, and other sense objects.

This *ana-mai* covering is just an inner lining of the physical body – gross matter –, which in fact is its outer manifestation; and it continues to wrap the soul even when its outer form; i.e., body, declines, decays and disintegrates.

The existence of this coarse physical body depends upon the healthy condition of the *Ana-mai-kosh* on the inside of it.

Some of the souls, even when they cast off their outer physical body, still hanker after food because of the *Ana-mai-kosh*, hunt after the pleasures of the world and continue to haunt human habitations in their wandering for satisfaction of their innate cravings. It is to satisfy these cravings of the physical disembodied souls that the Hindus perform *pind dan* and *saradhs*, and make propitiatory offering to the manes or the departed souls so that they may find rest and peace.

5. However, it is *Anand-mai-kosh* – bliss – that is the first and the foremost of these *koshas* or coverings. This is almost an integral part of the soul itself. It is the most subtle sheath, like that of a thin covering over a lighted candelabra. One experiences it a little when in deep and dreamless slumber – *sushupti* –, for on waking up he retains a hazy idea of the *anand* or bliss that he experienced in that completely undisturbed state of rest.

Crown of Life – Part I,
Chapter I: III. *Prakriti* or Matter,
by Kirpal Singh, 1894–1974



Sati: is the traditional Hindu practice of a widow, who is immolating herself on her husband's funeral pyre. Kabir uses sati as an image of absolute faithfulness and Love here, and elsewhere, in His poetry. He portrays a wife, who has felt such an unified identity with her husband that she has no ability to live on a plane where he is not, and consequently follows him into death, voluntarily, joyfully, and despite the conventional wisdom of friends and relations – exactly as a True Devotee feels about God.

After Guru Har Gobind had left His body, the following happened: when Guru Har Gobind's body was put on the funeral pyre, a devoted Sikh approached the fire, grasped His feet and held them imperturbably until he died. Another man jumped into the fire and met his death; even more would also have done this, but Guru Hari Rai – Har Gobind's Spiritual Successor – stepped forward and forbade it.

As it became a Hindu law, in the Indian daily life this custom was something else: often a widow was forced by public opinion to burn herself and to go along with it because, literally, she had no future – when her husband has died, she had lost her identity and so she became a non-person. If somehow she evaded her 'fate' to die, she became an untouchable. Like all Masters, Kabir resolutely opposed this custom in practice; but like the other Masters, He also continued to use the ideal as a poetic image of the Love of the True Devotee for God. God is the husband and the Soul is the wife.

Sat Naam: The expression of existence; the True Name given to the Primal Sound Current as It comes into being at the stage of Sach Khand as Sat Purush or the Positive Power. In this book, sometimes used as a synonym for Naam or Shabd, the Sound Current as a whole.





Only the Satguru can rescue us from Kal

Brother, I don't see anyone who can release us at the end time, except One – Whom I will describe – loving Whom your purpose will be served. The Satguru is the only One Who can get us released; believe this as true.

What does the Satguru do?

Defeating Kal, He takes the Soul to the Motionless Plane, where Sat Purush is. Reaching there, one finds infinite happiness and is freed from coming back to this world.

How can one reach the Motionless Plane?

Hymn

*One who will climb the Path of Truth believing my words,
Like the warrior who marches ahead in battle and doesn't
worry about what is behind – so become like the warrior
and the Sati, and take the knowledge of the Path from the
Saint. Take refuge in the Satguru and, developing the death
while being alive, rid yourself of Kal's pain.*

Rare are those Souls who accomplish it

– Kabir says this, after reflection: Only the brave one who does this can achieve the Beloved.



Illustrations

Kal: Literally, ‘Time’ or ‘Darkness’; the name of the Negative Power, or that aspect of the Sat Purush that flows downward and outward and that is responsible for the creation and the maintenance of the causal, astral and physical planes. A very large part of the Anurag Sagar is addressed to Kal, who is one of the sixteen sons of the Sat Purush or Positive Power, as it is explained below. He was ordered to carry the Glory of Sat Purush into the lower creation, so that the Jivas who had been vibrating in it, could recognise the beauty of Sat Purush even into the last atom. But unfortunately, just as, for example, in the case of a man who undertakes something creative, thereby he forgets, that he has got the required abilities from the Almighty and, finally, he lets himself be admired for it, in that way Kal has developed the lower creation and at this, he has placed something from himself into it.

Inter alia that may be seen by the fact that, indeed, he administers the lower worlds very accurately and scrupulous by order of Sat Purush; but, thereby, he veils the existence of Sat Purush and the higher planes. Instead of that, he pretends to be the Absolute God. In the terms of the Jewish-Christian tradition he corresponds to the priestly conception of God, Yahweh, in the Old Testament – not, however, in the prophetic use of that name which refers to a God of Mercy and Love. But also he corresponds to Satan – because as the outward and flowing downward aspect of the Almighty he wants to embed the Souls into the game of the three worlds. The Gnostics called him the Demiurge, and understood him relatively well, but most religions wrongly believe him to be the Sat Purush.

Kirpal Singh (1894 – 1974) said analogously that people do not know what God is and added:

God is the result of the Sound Current.

The Anurag Sagar by Kabir – Ocean of Love

That is also the reason why the Master is more admired than God. Namely the Master is the Master-Soul, the One Soul of the universe:

God drove me into the wilderness of the world, but the Master has snapped for me the ceaseless cycle of transmigration. God set on my heels the five deadly sins – desire, anger, greed, infatuation, and egoism –, but the Master taking pity on my helplessness saves me from them. God entangled me in the meshes of the family ties, but the Master cut asunder these bonds. God delivered me to disease, decay and death, but the Master with His yogic powers delivered me from them. God bound me hand and foot in the web of karmic reactions, but the Master revealed to me my True Nature – and I have now found out that I am soul, the spirit of the universe.

Sehjo Bai

*Godman –
XVII. Guru is Godman,
by Kirpal Singh, 1894 – 1974*

All rituals and other practices performed by men to please God, do not appeal to Kal, because he accepts nothing from man. So humans – as a result of their actions – receive only that which they have really done.

Kal is the creator, ‘father’, of Brahma, Vishnu and Shiva – the three gods known from the Indian mythology, representing the developing, preservative and disruptive aspect of this power; in the Jewish-Christian tradition, as well as in the Islamic tradition, they are known as the archangels Michael, Israel and Gabriel – and sends his incarnations into the world from time to time; both to reconstitute the balance and also to mislead seeking Souls and to prevent them from leaving behind the confines of the three worlds.



Although the Name 'Kal' means time, this power has two aspects: time and space. He is able to use time delays for enlarging the space, and in fact he does so: every default or delay caused by a human being – animals are not able to create new karma – is utilised by him for even this purpose. That is the reason why scientists detect that the universe is enlarging.

Even if Kal is often referred to as unjust in the Anurag Sagar, that is from the perspective of Sat Purush and Kabir: within the context of the worlds that he has made, he is absolutely fair and just, demanding 'an eye for an eye and a tooth for a tooth', and getting it.

The powers that be of the earth are hard taskmasters, believing still in the ancient Mosaic Law of 'An eye for an eye and a tooth for a tooth.'

*The Mystery of Death – III. Life in Fullness,
by Kirpal Singh, 1894 – 1974*

* If, for example, nations live according to this principle they automatically serve this power.

Since we cannot avoid sin within the framework of the rule of law and the condition of the lower worlds, it is true that we get exactly what we deserve according to the law of karma. He also mentioned his role within creation: without him the lower worlds would not exist. Our mind is related to Kal in the same way as our Soul is related to Sat Purush.

Kal cannot be defeated; he is invincible. However, with the help of Shabd Dhun – the Sound Current – he can be overcome.

For further information see 'Gurumat Sidhant – Part II, Chapter II: The Negative Power or Kal', by Kirpal Singh (1894 – 1974).

The Anurag Sagar by Kabir – Ocean of Love



Motionless Plane: Avichal; all the Spiritual Creation from Sach Khand upward.

Sat Purush: The True Being; the first full and Highest Expression of the Absolute God or Almighty. Also called the Supreme Father or the Positive Power, He is the Lord of Sach Khand and He is the Highest Form of God that can be called personal.

Also called Sat Naam.





Death while being alive

Dharam Das said:

Oh my God, tell me the attributes of the *death while being alive* so that the fire which is burning in my mind may be extinguished. Oh cloud of nectar, explain to me – how can this life die?

Kabir said:

Dharam Das, this is a complicated thing. Only a few can learn this from a Perfect Master.

Paradigm of Bhirangi

Those who serve the Saints as a *dead while being alive*, ultimately – grasping Shabd – achieve the Path to God. Just as the insect who, coming in contact with Bhirangi, develops its body.

Bhirangi attacks the insect with its sound, and one who catches that sound is taken by the Bhirangi to his home, where he turns it into his own form. The insect who catches the sound of Bhirangi, itself becomes Bhirangi. Rare are the insects who catch the sound of Bhirangi at the first attempt. Some catch it at a second attempt, some at a third, and sacrificing their body and mind they become the form of Bhirangi.



The insect who doesn't catch the sound of Bhirangi remains as an ordinary insect forever. Oh Dharam Das, the disciple should receive the knowledge from the Master as the insect receives the sound from Bhirangi.

How does one achieve the attributes of Bhirangi?

One who is determined to accept the teachings, I make him my own form: the Jiva who has no duality realises me. One who believes the words of the Masters, only he becomes the Bhirangi. When the crow merges itself into Shabd and leaves all her desires, she becomes a Hansa.

What is a Hansa?

– He who leaves the path of the crow and dwells on the True Shabd within, eating pearls – who gives his life to Sat Purush by following the Path shown by the Masters – is a Hansa.

More paradigms of death while being alive

Hear oh Saints, the nature of the *death while being alive*; rare are those who practise the Path of God. Hear more attributes of death while being alive: death while being alive serves the Satguru. Death while being alive manifests Love within him, and receiving that Love the Jiva gets liberation.



Paradigm of the Earth

The earth hurts no one – you be like that. Some put sandalwood on her, some throw dirt on her – still she hates no one. Death while being alive also hates no one – he is very happy even when opposed.

Paradigm of the Sugar Cane

Listen to more attributes of the *death while being alive*, and step on the Path shown by the Master only after testing and understanding it: when the farmer makes jaggery out of sugar, he cuts the sugar cane into pieces; then it is crushed in the press and the juice is heated in the cauldron. After boiling the juice jaggery is made, and boiling the jaggery, raw sugar is obtained. Heating the raw sugar, refined sugar is obtained. When sugar again burns herself, rock candy is obtained.

Kabir says:

From rock candy, sugar candy – which is liked by everyone – is made. In the same way, if the disciple bears all his sufferings, with Master's Grace, he can easily cross the ocean of life.



Who can develop the attributes of the death while being alive?

Hymn

Dharam Das, to develop the attributes of the death while being alive is hard; only a brave Soul can do it. The coward cannot bear to hear it. He runs away and feels as if his body and mind are burning. Only those disciples who are looked after by the Master can board the boat of Master's knowledge. And this is true: that one who gets that knowledge, definitely goes to his Eternal Home.

Who is a Sadhu?

Oh Dharam Das, the Path of the Sadhu is very difficult. He who lives as a *dead while being alive* is a perfect Sadhu. He who has controlled the five organs of senses and drinks the Nectar of Naam day and night is a Sadhu.

Death while being alive

– Only he who becomes *dead while being alive* is a Sadhu and only he realises the Satguru. He removes all illusions and even the gods depend on him.



Illustrations

Death while being alive: A state of being totally detached from the world and of the awareness of God. (Accordingly, see the subsection 'Death while being alive serves the Satguru' on page 92.)

This state is not to be understood as outer passiveness.

Kirpal Singh writes about the way of living of the Saints:

Unlike most of us, the Master-Saints do not devote much time to Their bodily needs and cares. They consider the physical raiment as a mere rag to be cast off one day. They take to hard physical and mental labour as need be, seeking no rest and repose, not sleeping for nights on end. Such prodigious acts present a riddle to modern science, though it is common practice with Saints for They are conversant with, and make use of, the higher laws of nature of which we are quite ignorant.

*The Wheel of Life –
III. / (iii) Kriyaman Karmas,
by Kirpal Singh, 1894–1974*

Bhirangi: Kirpal Singh (1894–1974) described this phenomenon as follows:

Bhirangi, an insect, after almost killing a keet, another insect, revives the latter to life by bestowing its powerful attention on it. The keet when charmed back to life is no longer a keet but becomes a bhirangi-being saturated with the life-impulse of the latter.

The Anurag Sagar by Kabir – Ocean of Love



In just the same way Kabir says that one who does Simran and gets firmly engrafted therein will have new birth and new life quite distinct from the old sensual life he has been living hitherto.

(For more, see the booklet ‘Simran – Kabir on Simran,’ by Kirpal Singh, 1894–1974.)

Hansa: A mythological swan which lives on pearls and is used by Masters as a symbol for the liberated human Soul.

Death while being alive serves the Satguru:

St Paul said:

It is no longer I who live, but Christ who lives in me. (Galatians 2:20) and I die daily. (1 Corinthians 15:31)

Sadhu: Commonly a renunciate. In India wandering monks or ascetics are often called that way. This is, however, only the exteriorized aspect of something, which, actually, is an Inner Condition called ‘Sadh’ in Sant Mat; it is this status that Kabir and other Saints mean. A Sadh is somebody who has reached Daswan Dwar or the third plane.

From the day a person comes in close touch with a Sadhu, he takes a turn for the better, ever in bliss, he engages in Kirtan and comes close to the Creator and Designer of destinies.

Guru Arjan, Dhanasri M5

*Naam or Word – Book IV: I. Kirtan,
by Kirpal Singh, 1894–1974*



Now it has gone beyond its causal, astral and physical covers and there are no features of the lower three regions of mind and matter attached to it any longer.

Now, the immaculate Soul brightly and radiantly appears in the light of twelve suns. It does not need to be reborn in the lower levels unless ordered otherwise by the Supreme Lord. It has tasted the Nectar – Amrit – of the incomparable music and has gained a complete insight into the Real Nature of the creation.

In the realm of Daswan Dwar the liberated Soul completely realises that it is Love in its essence just like the Supreme Lord of Love Himself.

A Sadh is one who has gone beyond the region of Trikuti – Onkar – which is the same as Lahut in Sufi terminology and Hu in Islamic theology. He has witnessed the spirit in its pristine Glory, after having rid it of all coverings (supported by the Adept of Mysticism), and is now Trigunatit – beyond the three gunas: satva, rajas, and tamas, in which all human beings work according to their natural and native instincts; beyond the five elements – earth, water, fire, air and ether, of which the physical world is composed; beyond the twenty-five prakritis (see subsection ‘Prakritis’ in the illustration to ‘The Narration of Queen Indra Mati’ on page 317), the subtle forms in varying degrees of the elements; and beyond also mind and matter.

In short, He is an adept in self-knowledge, or the art and science of spirit, and can, at will, disengage the spirit from various koshas – sheaths or caskets – in which it is enclosed like a priceless gem.



The greatness of a Sadh lies beyond the three Gunas – as He is Trigunatit.

By a process of self-analysis, he – a Sadh – has known the self or the spirit in its Real Form, to wit, that it is of the same essence as God, and now he strives for God-knowledge.

Now, the soul really knows where the Supreme Lord resides and its most sublime desire is to consubstantiate with Him.

*The Soul's Journey – Part II,
The Way through the super causal Regions,
contains excerpts of: Godman –,
III. Gradations in Mastership,
by Kirpal Singh, 1894 – 1974*

When the astral body of a man is completely clean and pure as it is the case of one within millions, in his surroundings all other fellow-beings feel good and relieved from the burdens of this world while sitting next to this man.

This is but natural.

Having the rare privilege of meeting such a man whose causal body is clean and pure as it is the case of one within many millions, we will get to hear the Holy Sound Current in his presence.

This is an immutable and unlimitedly working law since the beginning.



A real Sadh will help seekers after Truth by preparing them for the way until he will turn them over to the Master.

When He was asked, who will be His successor, Kirpal Singh said:

I wish you all to become ambassadors.

In this context one also has to understand His following statement:

So springtime is upon us now; there will be more fragrant Saints, I would say now, Who will come up and give us through the Grace of God, a contact with the God-into-Expression-Power.

So He wishes, that all His disciples reach at least the status of Sadhs during their lives.

The aforementioned so-called sadhus who are ascetics or wandering monks that are well-known especially in India, normally are not Sadhs, because they do not have authentic Inner Knowledge. Therefore all activities of such persons – a lot of them have founded structures – are of no value for seekers after Truth. In fact, they live from the charity of others. They have turned their ‘renunciation’ into a career, and so they have become professional beggars. But someone who turns begging to his profession will be reborn as a true beggar. Furthermore these sadhus are frequently members of major clans – each with hundreds of members – that often fight one another.

Whoever has understood this, recognises that a dream has died in the face of reality.





The Control over the Senses

Controlling the faculty of seeing

First of all control the eyes, and meditate on the Naam received from the Master. Seeing the beautiful form of God is the only worship for these eyes; he should not desire any other. One who understands *beautiful* and *ugly* as the same, and doesn't look at the body, enjoys happiness forever.

Controlling the faculty of hearing

His ear should be fond of hearing good words, and should not like to hear bad words; but he who bears both – good and bad words – likes the knowledge of the Master to remain in his heart.

Controlling the faculty of smell

The nose is controlled by pleasant smells, but the clever Saints keep it in Their control.

Controlling the faculty of taste

The tongue wants pleasant tastes: sour, sweet and delicious tastes. But he who is *dead while being alive* does not know any difference between tasty and tasteless things. He does not get excited even if he is brought the five Nectars. He does not refuse food without salt, and lovingly accepts whatever is served him.



Controlling the male genital organ

This organ is wicked and very sinful. Lust is conquered by only a few ones. A lustful woman is the mine of Kal. Leave her company and become the knower of the Guru.

The god of lust is a robber

Hymn

Lust is a mighty, dangerous and pain-giving negative power, which made the gods, munis, yakshas, ghandharvas, indulge in sex. All of them were plundered – only a few who remained determined with the attribute of their knowledge were saved. Those who have the Light of the Satguru's knowledge and are with Him, have the secret of the Path.

Controlling lust

Whenever the wave of lust comes one should wake himself up. He should put his attention into Shabd and, keeping quiet, should drink the Nectar of Naam. When he merges into the Elementless, lust will be finished.

How one can escape from lust, the robber

- Enlighten your Inner Self with the lamp of knowledge. Meditate on the Satguru Shabd and the thief of darkness will run away.



Illustrations

Good and bad: These terms, as most people normally understand them, are dualistic and only have a meaning in reference to Kal's worlds; but in Sant Mat, 'good' means that which leads us towards God and 'bad', that which keeps us away from God. In this couplet, the first line refers to 'good' and 'bad' in the esoteric sense; the second line to their outer, dualistic sense.

Male genital organ: Compare Matthew 19. What does the word 'sinful' mean when the Masters use it?

According to Kirpal Singh,

The Masters give a very simple definition of sin as forgetting of origin – Godhood.

*The Wheel of Life –
IV. The Way of Saints,
by Kirpal Singh, 1894 – 1974*

The riskiness of the male genital is to pull down the Soul from her seat between and behind the eyebrows. Nobody can protect himself against this. Even a Saint is hit by this, if His wife slides down with one part of her attention from the seat of the Soul.

To the aspect of chastity one can say, that in terms of Sant Mat a correct married life is regarded as chaste. Only one Saint – Baba Jaimal Singh – really lived absolutely chastely; the other Masters were married.

(Compare also subchapter 'The Renunciates' and 'The Householders' with the particular illustrations on pages 615 – 625.)



Naam: The Sound Current.

All scriptures speak of Naam but have not been able to say adequately what It is. It is impossible to define and delineated It in Words. It may be described as 'Life-Impulse' or 'conscious-principle'. When It begins to vibrate, It produces melodious sound, which is termed Naam or Shabd. This Sound Current proceeding from the Deep Silence of the formless Kutasth is responsible for all forms and colours, visible and invisible to the naked eye. All life hangs on this Life-Principle is all-pervading; It may or may not be felt, yet It is reverberating from top to toe. It is the kernel and the essence and at once both the material and efficient cause of the endless universes in which this physical earth is but a speck.

O Pipa! This Universal Vibration is the Primal Cause-less Cause, but can be apprehended only through a Master-Soul.

Raja Pipa

In all religions God is spoken of as the Sound-manifest or Life-Principle. It is a Current, live and conscious, and has in It the germs of creation. It is because of this link between the Creator and the creation that the spirit or soul of a person can cross over the physical body and traverse the Spiritual Regions to reach the True Home of our Father – Sach Khand.

(vii) Naam – What It is

Naam is a power and motor force behind everything and hence outer actions like pilgrimages to holy places, acts of charity, fasts, penances,



yajnas or sacrificial oblations to fire and the like are of no avail to a seeker after Truth. Naam alone is the link between God and man. It is with the help of Naam that one can traverse to higher regions. It serves as an electric lift that can safely carry a spirit yearning for God-realisation. Except Naam, there is no other Path godward.

(iii) *What is Naam?*

Word or Naam is the Sound Current or Sound Principle. [...] It is called variously as Sound, Sruti – that which is heard; Shabd or Akash Bani – voice from the heaven; Udgit, Sraosha – music of the beyond; Word or Harmony; Logos or the Holy Spirit; Kalma or Bang-i-Ilahi – call from God; or Nida-i-Asmani – heavenly Sound.

(vi) *Naam is the Great Master-Force*

*All citations from:
Naam or Word – Book One, Introductory,
Subchapters as denoted above,
by Kirpal Singh, 1894 – 1974*





Paradigm of the Anul Bird

With the Grace of the Master the Jiva is called *Sadhu*, and, becoming the Anul Bird, goes back to her Eternal Home. Dharam Das, understand these words: I am telling you about the Anul Bird, who lives in the sky and is supported by the air day and night. She performs the sexual act through the eyes and in that way becomes pregnant. She lays her eggs in the sky, where there is no support: the egg is nourished while falling; in the sky it is hatched and the young bird takes birth; it is on the way that it opens its eyes, and on the way that it gets its wings.

When it finally reaches the earth it realises that this is not its home – realising that, it flies back to where its parents live. The Anul Bird doesn't come down to bring the baby back – it itself goes home, treading the path. Many birds live in this world, but very few of them are Anul Birds. Birds like that are rare, and rare are the Jivas who merge themselves in Naam. If the Jiva can practise this Path, she can go back to Sat Lok – Sach Khand –, triumphing over Kal.

How a Sadhu becomes like an Anul Bird

Hymn

When he goes only in the refuge of the Satguru and keeps only one desire – of Naam; when he keeps himself in the



service of the Satguru day and night, and has no desire for wealth and property; when he forgets son, wife, and all the enjoyments and keeps himself attached to Satguru's feet. (Then he becomes like an Anul Bird.)

What the Master gives to such a Sadhu

With the Grace of the Satguru he gets relief from the unbearable pain and achieves Sach Khand.

How one gets to the Motionless Plane

– By remaining in the Master's remembrance, in thought, word, and deed, and by obeying the orders of the Master – Master gives one who does this the gift of liberation and merges him in Naam.

The greatness of merging in Naam

As long as the Jiva doesn't merge herself in Naam, she wanders in this world. When she contemplates on the Formless and merges into Naam, all her doubts go away. If she merges into Naam even for a moment, its greatness cannot be described. Everybody talks about Naam but rare ones achieve the formless Naam. Even if one lives in Kashi for ages, without the Essential Shabd he will go to hell. Nimkhar, Badri Dham, Gaya or Prayag – even if he bathes in these holy places,



and goes to all the sixty-eight places of pilgrimage, yet without the Essential Shabd illusion cannot go away. What can I say further about that Naam, repeating which the fear of Yama goes away?

What one gets by receiving Naam

One who gets Sat Naam from the Satguru goes to Sach Khand climbing the rope of Naam. Dharam Rai bows his head to him whose Soul merges into the Elementless.

The Essential Shabd – what It is

The Essential Shabd is a bodiless form. The Essential Shabd is beautiful, wordless. The body has elements and nature: the Essential Shabd is elementless and bodiless. In all four directions Shabd is talked about – only the Essential Shabd can liberate the Souls. The Naam of Sat Purush itself is the Essential Shabd and the Simran of Sat Purush is the Essential Shabd's recognition. One who merges into It without doing the Simran by tongue – even Kal is afraid of him. The Path of the Essential Shabd is subtle, easy and perfect; but only the brave can follow it.

It is neither a word, nor a mantra or simran by tongue, nor a japa. It is a perfect thing, achieving which one can conquer Kal. The support of the Soul is in the head, and now I will tell you of the recognition of Shabd. One who gets connected with the unrepeated repetition



gets to see the infinite-petalled lotus. When he reaches the astral door, he (ultimately) goes to Agam and Agochar (by way of) the True Path. His Inner Self – where Adi Purush resides – gets enlightened. Recognizing Him, the Soul goes to Him – and He takes the Soul to her origin. The Soul is of the same essence as Sat Purush and is also called Jiva-Sohang. Dharam Das, you are a wise Saint. Recognize that Shabd which gives liberation.

How to meditate on the Essential Shabd – The way of practising Master’s Path

Hymn

Repeat the unrepeated and with the Grace of the Perfect Master, test it. Keeping the wing of mind at rest, see the Shabd; and, climbing the mind, finish your karma. Reach the place where the Sound is produced without tongue and the rosary beads are moved without hands. Merging into the Essential Shabd, go to the world of immortality.

– The glory of the Inconceivable is limitless – millions of suns and moons cannot vie with one hair. The radiance of one Soul is equal to the light of sixteen suns.



The jubilation of Dharam Das:

Oh God, I sacrifice myself at Your Feet. Removing my pain, You have made me happy. Hearing Your words I am as happy as a blind man given eyes.

Kabir said:

Dharam Das, you are a pure Soul, who, meeting with me, have removed your pain. Just as you have loved me, leaving your wealth, home and sons, in the same way, the disciples who will do this and, with determination will attach their mind to Master's feet, and will manifest Love within themselves for Master's feet, sacrificing their body, mind and wealth on the Satguru – they will be most dear to me, and no one can ever stop them. The disciples who won't sacrifice everything, and keep fraud in their hearts while showing Love on their faces, how can they go to Sach Khand? Without manifesting Master within they cannot achieve me.

Dharam Das' confession of gratefulness:

All this you have done, my God; I was very dirty. Showering Grace on me You Yourself came to me and, holding my hand, have saved me from Kal.



Illustrations

Anul Bird: Mythological bird. Examples and stories such as this are told in order to illustrate a human psychological point, and are not to be understood in a scientific-biological sense but as parables. Kirpal Singh wrote in the Jap Ji that the Master makes frequent use of such concepts and doctrines from ancient Hindu lore; but He refers to them not in a spirit of scientific truth, but often as a Divine Poet, who employs allusion and mythology to drive his point home.

Kirpal Singh often said:

This world is not your home.

Sach Khand – Sat Lok: The Region of Truth: the fifth Inner Plane, first completely Spiritual Plane, and seat of Sat Purush. This is the stage to which perfect Masters take Their disciples; Sat Purush Himself takes them further into the Absolute. Guru Nanak referred to this plane as Sach Khand; the Sufi Masters as Mukam-i-Haq. It is the court of the Saints. The first secure plane for the Soul, the drop is back into the Ocean.

When the Soul continues ascending from Sach Khand to Alakh, Agam and Anaami this is a gradual immersion in the Absoluteness. Therefore, the manifestations of Light and Sound decrease at Alakh and Agam; finally, at Anaami there is neither Light nor Sound, neither darkness nor silence.

Kashi: Also called Benares; the holiest of all Hindu cities, and the lifelong home of Kabir. Till this day it is widely believed that anyone who dies in Kashi would be liberated; consequently, devout Hindus from all over the world try to reach Kashi during their last illnesses. It is said that Kabir, in order to expose the absurdity



of such beliefs, deliberately left Kashi just before He died, and went to Magahar, about which it was widely believed that anyone who died there went to hell.

Hell: In the terminology of the Masters, 'hell' can refer either to a particularly difficult birth on earth, to the cycle of births and deaths in general, or to certain stages of the astral plane where particularly heavy karma is worked out. In no case is it eternal or everlasting; and when the karma is worked through, the Jiva is free to try again. But the only way for her to escape from the ever perseverative cycle of births and deaths is to be embodied as a human being and to receive Naam.

(See 'The Wheel of Life' and 'The Mystery of Death,' by Kirpal Singh, 1894–1974.)

Yama: The death-god; another function of Kal.

Dharam Rai: The lord of law or justice; another name for Kal, often used in Anurag Sagar.

Simran: Remembrance; in the writings of the Masters, this term refers to remembrance of God through the repetition of His five basic Names, as given by the Master at the time of initiation. This repetition is done without tongue – that is, mentally – and is one of the three basic meditation practices of Surat Shabd Yoga. It also means remaining in a state of remembrance at all times even when not sitting in meditation, and is a protection against Kal.

Recognition: The first half shows the esoteric identification of Naam – that is, Name of God – with Shabd; the second half says that the ability to recognise the Sound Current – that is, to hear and to be pulled up by – depends on the completion of Simran. This refers to the way in which the Spiritual Practices

The Anurag Sagar by Kabir – Ocean of Love



of Surat Shabd Yoga (Surat = attention, Shabd = Sound Current, Yoga = union, communion) lead to one another.

Japa: Repetition of a mantra, which distinguishes it from Simran.

Unrepeated repetition: Ajapa Jap; often used in Sant Mat in order to refer to the practice of listening to the Sound Current or Shabd. At this, first one hears the Sound from the right side because one still has the attribute of hearing – one is accustomed to hearing. To the same extent as this attribute disappears, one experiences the Sound as coming from above.

The infinite-petalled lotus: It is the thousand-petalled lotus in Sahasdal Kanwal, the highest astral plane, which is meant. From this pyramid-like formation, with its thousand lights the pranic currents emanate, that act as the basic energies for physical, motor and metabolic processes in the subjacent planes.

Now, the Shining Shape of the Adept of Mysticism reveals the highest regions of the astral realm to the aspirant; and together with the Adept of Mysticism he proceeds into the region of Sahasdal Kanwal, the thousand-petalled lotus of cosmic energy, the power station of both the astral and the physical universes. [...]

By the mystics these petals are mentioned as the one thousand eyes and ears of God.

One thousand eyes hast thou, and one thousand faces; still art thou One.

Guru Nanak

*The Soul's Journey – Part II,
The Way through the astral Realms*



It is important to understand that all similar thoughts of men conglomerate and soar to Sahasdal Kanwal. From there they push back down to the physical plane in the form of corresponding reactions, what then, for example can result in natural disasters, wars etc. According to the kind of thoughts and their reactions this can result in collective blessing, for instance the advancement of a nation, peace, but also in natural disasters, wars etc. The tendencies of the collective karma of a nation can be seen by means of the public opinion.

Accordingly, Kirpal Singh said the following:

Every thought has its own effect, its own odour, its own colour, mind that. I tell you, those who have lusty thoughts, the odour from their body will be such that even if the body is cleansed every morning, they will again find that bad odour there. [Elsewhere Kirpal explained that people with lusty thoughts smell like 1 lakh = 100.000 sheep.]

What results if you are feeling anger and are resentful or are always having something against somebody? That affects your body. You will find a bad odour there, like the smell of a cloth burning. If you are very greedy in eating, too voracious, the smell of your body will be like the bad odour of a fish. So there are different odour.

If your hearts are pure; if you have only good thoughts coming in you, striking you; if you have Love, thoughts of Love, thoughts of Spiritual Heights and Love for God; then the smell of your body will be like that of jasmine.

*What is True Living,
lecture from 11 December 1963*

(See the booklet 'What is True Living,' by Kirpal Singh, 1894 – 1974.)

The Anurag Sagar by Kabir – Ocean of Love

The colour of Love is blue; yellow, white and gold are Spiritual Colours. The Inner Master always appears in the midst of golden Light.

Annie Besant writes about this subject:



Annie Besant

The astral body of a man whose thoughts are low and animal, is gross, thick, dense and dark in colour – often so dense that the outline of the physical body is almost lost in it; whereas that of an advanced man is fine, clear, luminous and bright in colour – a really beautiful object. In such a case the lower passions have been dominated, and the selective action of the mind has refined the astral matter. By thinking nobly, then, we purify the astral body, even without having consciously worked towards that end. And be it remembered that this inner working exercises a potent influence on the thoughts that are attracted from without to the astral body; a body which is made by its owner to respond habitually to evil thoughts acts as a magnet to similar thought-forms in its vicinity, whereas a pure astral body acts on such thoughts with a repulsive energy, and attracts to itself thought-forms composed of matter congruous with its own.

A human being, who starts emerging and improving, might already start working quite consciously and fruitfully in his astral body without being able to remember it during his accustomed day's awareness.

But if a person be observed who is much more developed, say one who is accustomed to function in the astral world and to use the astral body for that purpose, it will be seen that when the physical body goes to sleep and the astral body slips out of it, we have the man himself before us in full consciousness [...].



Furthermore, she explains, that such a man's physical body may still remain too unsubtle so that it would not be possible for the astral body to inform the physical brain about the knowledge and the experiences, which it gained during its stay in the astral world 'in full consciousness.' Hence, the physical consciousness will not be able to remember any of the astral body's experiences after awakening.

Herefrom it can be explained,

that persons who are making real and even rapid progress in spirituality may be functioning most actively and usefully in the astral world without impressing on the brain when they return the slightest memory of the work in which they have been engaged [...].

However, it is also possible, that when the astral body returns to the physical body 'the man succeeds in making a momentary impression on the etheric double and dense body.' Annie Besant explains, that in such a case, there 'is a vivid memory of an experience gained in the astral world,' when the physical body awakens again.

[...] but the memory quickly vanishes and refuses to be recalled, every effort rendering success more impossible, as each effort sets up strong vibrations in the physical brain, and still further overpowers the subtler vibrations of the astral.

*All citations from:
Man and His Bodies – by Annie Besant,
The Astral or Desire Body,
(Theosophical Manual No. VII)
Anand Gholap Theosophical Institute, 2009*

The Anurag Sagar by Kabir – Ocean of Love



Analogously, Kirpal Singh once said to His disciples:

You are part of the Great Mystery. When you change, the whole will be changed. When you reform yourself, the world will be reformed.

Adi Purush: Original Person; another name for Sat Purush.

Sohang: I and my Father are One. – That is, what the Jiva really is.

Kirpal Singh said, that when the Soul reached Sohang, she loved all, and all problems were over.

Karma: The law of action and reaction, based on desire and I-hood, which causes continual wandering in the cycle of birth and death – transmigration – throughout the three worlds – physical, astral, causal – ruled by Kal, and which governs the fate or destiny of each life. Actions done in one life, whether in thought, word, or deed, form the basis of the karma of subsequent lives.

This law was taught by Jesus too, and the first Christians were aware of it.

So St Paul writes:

For every man shall bear his own burden. [...] whatsoever a man soweth, that shall he also reap.

Galatians 6:5,7

For further information see the books ‘The Mystery of Death’ and ‘The Wheel of Life,’ by Kirpal Singh (1894–1974).



II. The Tale of the Creation



1. In the Beginning

Dharam Das' Questions about the Creation

Dharam Das said:

Now, my Lord, tell me where the Plane of Immortality is. Describe all the planes to me – and make me, the thirsty one, drink the Nectar. Where does the Soul live and where is the residence of Sat Purush? What does the Soul eat there and where does this Sound come from? How did Sat Purush create the planes, and why did He desire to create them? Tell me about the creation of the three worlds – describe everything to me and hide nothing from me.

How was Kal Niranjana born and how were the sixteen sons born? How were the four kinds of created beings spread and how were the Souls thrown in the hands of Kal? How were Kurma and Shesh Nag born, and how were Matsya and Varah incarnated? How were the three gods born and how was the starry sphere created? How was this body created?

Oh Lord, tell me the story of creation, so that all my doubts may go away, and my mind may become content.



Hymn

Oh Satguru, graciously tell this servant of Yours the story of creation. Throw light on me with the nectar of Your words so that the fear of Yama may be destroyed. Understanding me as Your slave, tell me every single thing and describe it. Oh Satguru, I am convinced that what You tell me will be true!

– Your words are true and very dear to me. Your Grace is indescribable – it is my good fortune that You have given Your Darshan to me.

Kabir said:

Dharam Das, I have found you the appropriate person, and therefore I will tell you the secrets. Listen to the words of the beginning of creation, which is the sign of dissolution.



Illustrations

How did Sat Purush create the planes: See the continuous text ‘The Birth of Creation’ and ‘The Manifestation of the sixteen Shabdās’ on pages 120 – 122 as well as the illustration ‘The Manifestation of the sixteen Shabdās’ on pages 123 – 124.

Kurma: The first of the sixteen Shabdās of Sat Purush. (See illustration ‘The names of the sixteen Shabdās’ on pages 124 – 125.)

Shesh Nag: A primordial serpent figure, ruler of a clan which figures in Indian mythology. On the whole, his role in Anurag Sagar is minor. Later in the poem he is a mother figure, nourishing the still unborn earth in its embryonic stage.

Matsya: The first incarnation of Vishnu, in the form of a fish or whale.

Varah: The third incarnation of Vishnu, in the form of a boar.

Three gods: Brahma, Vishnu and Shiva, the three sons of Kal who play a role later in the poem – they correspond with the archangels Michael, Israel and Gabriel in the Jewish-Christian and the Islamic tradition.

Sign of Dissolution: The small dissolution – Pralaya – is the dissolution of the physical universe. In the smaller scale of the microcosm it is the dissolution of the physical body, which is the image of creation in small terms. During the grand dissolution – Maha Pralaya – all Inner Planes below Sach Khand will be dissolved.

When an initiated Soul really understands the Inner Coherences and she practises the Truth with determination, she will rise above the three worlds and achieve liberation. When she reaches Sach Khand, she has performed the grand dissolution, in small terms, for herself.





Kabir tells Dharam Das about the Beginning

Dharam Das, listen! When there was no earth, sky or lower regions, when Kurma, Varah and Shesh Nag didn't exist, and Sadaswat Parwant and Ganesha were not born, not even the thirty other gods were created then – I will tell you about that time.

– When there was no Brahma, Vishnu or Mahesh, and the Shastras and Puranas were not yet created, all these things were in the Sat Purush then, like the shadow that lives in the banyan tree.

Hymn

Oh Dharam Das, listen to the story of creation, which no one knows. Since the creation came into being after these events, what proof could I give? The four Vedas do not know these stories of Sat Purush, because then the Vedas also did not exist – so how could they describe the indescribable?

– The Vedas do not know anything about creation then, or understand the formless: the world follows the path of Veda, but the Gyani, condemning them, shows the right Path.



Illustrations

Sadaswat Parwant and Ganesha: Hindu gods.

Mahesh: Another name for Shiva. He is also referred to as Maha Dev or Rudra. In the Jewish, Christian and Islamic tradition he is known as the archangel Gabriel.

Shastras and Puranas: Hindu scriptures, written in Sanskrit.

Vedas: The best known of all Hindu scriptures. Their origin – they are created by Kal – is an important event in Anurag Sagar. (See the subchapter ‘The three Gods churn the Ocean: The Creation of fourteen Jewels’ and ‘The first churning of the Ocean’ on pages 154 – 156 as well as the illustration ‘Vedas’ on page 162.)

Gyani: Knower; Sanskrit Jnani. Gyan means knowledge, in the Highest Sense: the esoteric knowledge of Sach Khand.





The Birth of Creation – The Expression of Sat Purush

When Sat Purush existed in latent form, He had not created the body and matter. As oil is hidden in the lotus, in the same way Sat Purush used to exist, hidden. In His will, He created the Souls, and looking at them He felt very happy. From the first Shabda originated by Him, the worlds and ocean were created, in which He dwelt. He made the throne of four worlds and sat on the lotus. Where Sat Purush sat, desire was created there. In the will of Sat Purush eighty-eight thousand islands were created. In all the worlds His desire exists. His desire is very fragrant.

The Manifestation of the sixteen Shabdas

From the second Shabda of Sat Purush the Kurma was created, with the desire of remaining attached to His feet. When Sat Purush uttered the third Shabda, a son named Gyan was born. When He came before Sat Purush and bowed down to Him, He ordered Him to go into creation. When the fourth Shabda was made, the son named Vivek was created. He was ordered to live in creation by Sat Purush.

With the fifth Shabda a brilliant light came into existence: when Sat Purush uttered the fifth Shabda, Kal Niranjan was incarnated. He is created from the most glorious part of the body of Sat Purush – that



is why he troubles the Soul. Souls are of the essence of Sat Purush and no one knows their beginning and end.

When with His mouth, Sat Purush uttered the sixth Shabda, Sahaj was born. With the seventh Shabda, Santosh was created, who was given permission to go into creation. When Sat Purush uttered the eighth Shabda, Surat was settled in the beautiful world. With the ninth Shabda was created infinite Happiness and the tenth Shabda created Forgiveness. The eleventh Shabda created a son named Nishkam and the twelfth Shabda created a son named Jal-Rangi; the thirteenth Shabda created Achint, and with the fourteenth Shabda was created Love. With the fifteenth Shabda Din Dayal was born and the sixteenth Shabda created Patience.

With the seventeenth Shabda, Yoga and the Saints were created; they all were born from the same origin.

Shabda created all the sons, Shabda created all the worlds and oceans. In every world the parts of His essence – the Souls – were settled and their food was Nectar. The beauty of the Souls is endless and always happiness exists there; the glory of the Souls is inaccessible and indescribable – who can describe their endless beauty? All the sons meditate on Sat Purush and eating Nectar, enjoy happiness. In this way, sixteen sons were born: Dharam Das, take this to heart.



Hymn

The limitless beauty of the worlds created cannot be described. It is a wonderful creation; its beauty is such that it is impossible to describe in words. All worlds get light from the Light of Sach Khand. Even the sun and moon shine with the Light of one hair of Sat Purush.

– The Satguru is an abode of happiness. Grief, attachment and pain do not exist there. Having the Darshan of Sat Purush, the Souls are enjoying.



Illustrations

Souls: As the context shows, the Souls are created by Sat Purush out of Himself.

Four worlds: The Spiritual Creation or Sat Desh which is often divided into four planes: Sat Lok or Sach Khand – the realm of Truth –, which is the Highest Manifestation of the Absolute – in Sach Khand there is the Highest manifested and radiant Light and the Highest manifested Sound; Alakh Lok, the indescribable realm, and Agam Lok, the inconceivable realm, which are stages in the manifestation of the Absolute; and Anaami, the nameless realm, which is the Absolute Unmanifested Essence – in Anaami there is neither Light nor Sound, neither darkness nor silence.

Desire: The desire ‘Hukam’ or will, itself, is something that no words can describe. It baffles all description. The real understanding of the Divine Will comes to the Soul only by direct revelation. Without it, there would be no creation. (See also ‘The Jap Ji,’ edited by Kirpal Singh, 1894 – 1974.)

His desire is very fragrant: If nothing stands between the Almighty and the Soul – not even a thought –, then the Soul experiences the intensive fragrance of the rose. See also the illustration ‘Agar Vasna’ on page 317 and the according paragraph of the text on the top of page 316.

The Manifestation of the sixteen Shabdās: Each Shabda represents an aspect of Sat Purush which had to manifest itself separately in order for creation to take place.

Kirpal Singh (1894 – 1974) wrote,

Creation as such does not exist per se. The actual and the real is ever the same and is not subject to change. The unconditioned cannot be



conditioned as infinity cannot be finitized. All that is, is Brahman, and there can be nothing apart from the absolute unity. It projects itself into varying forms, which are the expression of its power.

*Crown of Life – Part I,
Chapter IV: II. The Nature of Creation,
by Kirpal Singh, 1894 – 1974*

As you may see from the above, Kal – Niranjana, fifth Shabda – or the time is also one of the sixteen ‘sons’.

For most parts of the text the names of the Shabdas are left untranslated since in India these names are also used as proper names, whereas the according English translations are not used in this way.

The names of the sixteen Shabdas:

- Second Shabda – Kurma: The aspect of the Father which – comparable to a reservoir – holds the lower creation in latency. As it turns out later, this includes the ‘son Kurma’, who is a well-known figure in Indian mythology, commonly depicted in the shape of a tortoise which, as it has been pointed out, is roughly the shape of the universe.
- Third Shabda – Gyan: Knowledge in the Highest Sense. This is the ‘son’ of Sat Purush, Who later comes as Achint and then embodies as Sat Sukrit, Maninder, Karunamai and Kabir.
- Fourth Shabda – Vivek: Discrimination.
- Fifth Shabda – Kal Niranjana: Full name of the Negative Power, often shortened to Kal (see illustration ‘Kal’ on pages 83 – 85). Niranjana means ‘beyond illusion,’ and is applied to Kal – time – because he is the creator of illusion.
- Sixth Shabda – Sahaj: Effortlessness, fearlessness.
- Seventh Shabda – Santosh: Contentment.
- Eighth Shabda – Surat: Attention.
- Ninth Shabda – Infinite Happiness.



- Tenth Shabda – Forgiveness.
- Eleventh Shabda – Nishkam: Selflessness.
- Twelfth Shabda – Jal-Rangi.
- Thirteenth Shabda – Achint: Worrylessness.
- Fourteenth Shabda – Love, Prem.
- Fifteenth Shabda – Din Dayal: The merciful one; the one who is gracious towards the poor and humble.
- Sixteenth Shabda – Patience.
- Seventeenth Shabda – Yoga* and the Saints.

* Yoga means reconnection, becoming one with the origin. The original and only True Yoga is the Surat Shabd Yoga (Surat = attention, Shabd = Sound Current, Yoga = union, communion), also called Sanatan. This is meant here and so decreed by the Almighty.

[...] the Path that is the most ancient – Sanatan – and is coeval with creation itself, and which is the most natural – Sahaj. It is the Path laid down by the Creator Himself and is not man-made.

*Spirituality/ What it is – IV. Spirituality: Its Need,
by Kirpal Singh, 1894–1974*

Most glorious part: Although Kal became froward, his original beauty is not completely destroyed; it makes his claim to be God more credible and his temptations more effective.

World: That is, every world that was yet created.

Even the sun and the moon: Kal – the ‘creator’ of the physical sun and the physical moon – was created out of the most glorious part of Sat Purush. (See the text ‘The Manifestation of the sixteen Shabdas’ on pages 120 – 122 and the illustration ‘Most glorious part’ on this page.)





2. The Devotion of Niranjan

His Acquisition of Mansarovar and the Void

In this way many days passed and after that this happened:

Dharam Rai played this way – Dharam Das, listen to it:

Standing on one foot he did the devotion of Sat Purush for seventy yugas and pleased Him. He did a very difficult devotion – that is why Sat Purush was pleased.

The word of Sat Purush came to him and asked:

“Why have you done this devotion?”

Bowing his head Dharam Rai said,

“Please give me some place where I can live.”

Then he was ordered by Sat Purush,

“Oh Son, go to Mansarovar.”

Then Dharam Rai felt much happiness in his heart and went to Mansarovar. When he came there, again he was full of happiness. Again he remembered Sat Purush and did his devotion for seventy yugas



more. He did this devotion standing on one foot, and the gracious Sat Purush felt pity for him.

Sat Purush instructs Sahaj

When Sat Purush manifested His words, this is what came on His lips:

“Oh Sahaj, go to Dharam Rai and ask him why he has remembered me this time. He has done a very hard practice, so I give him the place where he lives.”

(So in a moment he was given the ownership of the three worlds.)

“I did this looking at his seva. The dear one has received the three worlds and is happy. Now go and ask him; whatever he says, come and tell me.”

Sahaj meets Niranjan

Bowing his head, Sahaj started from there and went to Dharam Rai.

Sahaj said,

“Listen, my brother, Sat Purush has accepted your devotion. Now what do you want? Tell me – Sat Purush has sent this message to you.”



Niranjan replied immediately to Sahaj:

“Oh, Sahaj, my brother – go and make this request to Sat Purush: I don’t like this small place. Please give me a big kingdom. In my heart I have felt such Love for Him! He should bless me with a big place. He should either give me the world of the gods, or else a separate world.”

After listening to Dharam Rai, Sahaj went to Sat Purush and conveyed Dharam Rai’s request to Him.

After hearing the words of Sahaj, Sat Purush said this:

“I am pleased with Dharam Rai; take this to your heart: I have given him the three worlds, now go and tell him to develop the void plane. Oh Sahaj, tell him to make his creation there.

– Oh Sahaj, go there quickly and tell this to Dharam Rai: he has been given the void plane where he can develop his own universe.”



Illustrations

Dharam Rai: Lord of justice. This name of Kal Niranjan, which will be often used for him from now on, puts the aspect of administration into words, since now Kal now is entrusted with the development and administration of the lower worlds.

Seventy yugas: Seventy ages.

Sat Purush was pleased: It is not the act of standing on one foot that pleased Sat Purush, since standing on one foot surely has no objective value. It is the attention and Love that is associated with this act, which pleases the Father. When a child wants to do something that he cannot yet do quite well and when he shows the result to his father, the – physical – father nevertheless will be pleased because of the effort that the child has made. He may say, ‘Well done.’ – But at the same time a physical father should show the child how to do it correctly so that the child can learn it.

Mansarovar: The lake of Nectar, also called Amritsar, located in Daswan Dwar, one of the planes between Sach Khand and the three worlds of Kal’s creation. Daswan Dwar is the home of the Universal Mind.

A Soul who ascends from the lower worlds and takes a bath in the Mansarovar, becomes amar – immortal – and does not have to incarnate anymore, unless the Almighty calls upon her to do so. (Compare the illustration ‘Sadhu’ on pages 92 – 95.)

Guru Nanak stated that the Spiritual Lake of Amritsar is the only True Place of the Holy Pilgrimage and which is found in every Hindu, Christian, Moslem, Sikh, in a believer as well as in an unbeliever of the Eternal Truth. It is a cosmic centre of Spirituality where the longing soul is released from all its sins. [...]

The Anurag Sagar by Kabir – Ocean of Love



The Spiritual Lake of Amritsar is also known as Tribeni, that is the confluence of three rivers of Spiritual Energy. These three cosmic streams of Love, Light and Power come down from the Lord in order to preserve and support the universe of universes. [...]

The outer Tribeni which is the junction of the three sacred rivers, the Ganges, Jumna and Saraswati, also is symbolic only of the Inner Tribeni. The real rivers of Spiritual Currents of power are within, and so is Amritsar.

The sages of the past saw these things inside and named the outer objects after them, just to instruct us. It's only the Inner Tribeni, as well as the Inner Amritsar, that can cleanse the soul of its karmas. After bathing there, the soul becomes 'amar' or immortal, and does not have to reincarnate.

*The Soul's Journey – Part II,
The Way through the super causal Regions*

The Anurag Sagar does not describe the creation of the intermediary planes, which are located between Sach Khand and the three lower worlds. Mansarovar is situated in the most remote realm of creation that existed at that time.

The void plane: The three worlds in their pre-existent state.





How Niranjan – Dharam Rai – got what he needed to develop his Universe

What Sat Purush had told to Sahaj, he conveyed to Niranjan.

Kabir said:

Hearing the words of Sahaj, Dharam Rai was pleased; he was happy and a little surprised.

Dharam Rai said,

“Listen, dear Sahaj, how do I create the universe? The Gracious Lord has given me this kingdom, but I don’t know the way to develop it! I know nothing about the Inconceivable! – Please shower Grace on me and tell me Its secret; please convey my request to Sat Purush, oh my brother, I sacrifice myself on you: how do I create nine universes, as I have been ordered by Him? Oh my God! Give me what I need to develop the universe.”

Then Sahaj went to Sach Khand, where he bowed to Sat Purush again and again.

Sat Purush said to Sahaj:

“Oh Sahaj, tell me why you have come; tell me in detail everything that happened.”



Kabir said to Dharam Das:

Then Sahaj told Sat Purush what Dharam Rai had said; he conveyed to Him the requests that he had made.

Then Sat Purush ordered this:

“Listen to my words, oh Sahaj. All that is needed for creation are within Kurma; taking them from him, Dharam Rai should do his work. He should go to him and, bowing his head, should ask him for what he needs.”

Sahaj again journeys to Dharam Rai

Again Sahaj went to Dharam Rai and conveyed to him the orders of Sat Purush:

“Go to Kurma and ask him for what you need, bowing your head to him. When you bow down to Kurma and when he showers grace on you, then only will you get what you need.”

Dharam Rai – Kal – goes to Kurma

Kabir said to Dharam Das:

Dharam Rai approached Kurma with happiness in his heart and pride in his mind. He went and stood before Kurma, but didn't greet him or salute him. But Kurma is like nectar and is happiness-giving. He didn't



have any anger in him. He was cool and devoid of passion. Swollen with pride, Kal saw that Kurma was very patient and mighty. The body of Kurma was twelve units and the mighty Dharam Rai's body was six units. Dharam Rai walked around Kurma in anger, considering how to get the materials of creation from him.

Kal attacked the heads of Kurma with his nails, and breaking his stomach, air came out. From the three heads of Kurma the dynasty of Brahma, Vishnu and Mahesh came out. Five elements came out, including the sky with the moon, sun and stars; they all came out of him. Matsya, Shesh Nag, Varah, and the pillars to support the earth came out, and in this way the creation of earth started. When Kal pulled the head of Kurma, sweat came out. When that drop of sweat spread, the earth started floating on it. As the cream lives on milk, in the same way the earth rested on water; the earth is supported on the teeth of Varah and in the physical earth furious winds blow. Recognise the sky as an egg in which consider the existence of the earth.

From the stomach of Kurma, his son Kurma was born – on whom Shesh Nag and Varah were erected. Recognise the head of Shesh Nag as the earth, below whom the son Kurma resides. The created son of Kurma is in the egg, while the original Kurma lives separately in Sach Khand, where he meditates on Sat Purush as before.



Kurma said to Sat Purush:

“Nirankar came at me with full force and manifesting his character climbed on my body: he tore my stomach and didn’t obey Your orders.”

Then Sat Purush said this to Kurma:

“He is your younger brother. This is the way of the older ones: they should not pay attention to the bad characteristics of the younger, and they should love them.”

Kabir said to Dharam Das:

Hearing the words of Sat Purush, Kurma was pleased. He was the form of nectar, and remained forever in happiness. Again Niranjan remembered Sat Purush and again for many yugas he did the devotion. But he did devotion for his self-desire, and after making the creation, he repented it:

Dharam Rai thought,

“How do I develop these worlds? Without the seed, what do I do with the heavenly world, the mortal world, and the world below? With what do I think? How do I make the body? So, again doing devotion, I will ask for that which can put life into my three worlds.”

He determined to get life for the worlds, and began remembering Sat Purush. He did devotion for sixty-four yugas – standing on one foot.



Illustrations

Will you get: Children should be educated so that they become receivers. Example: ‘To take chocolate from the grandmother when she gives it’ should be replaced by ‘To receive chocolate from the grandmother when she hands it.’

Egg: The term refers to the egg-shaped form of the lower universe with its three worlds. The terms And and Brahmānd, used by the Masters of Sant Mat for these worlds, mean ‘egg’ and ‘egg of Brahm’ respectively. (See also the illustration ‘Sar Shabd’ on page 636.)

Son Kurma: One of the incarnations of Vishnu, as is Varah. Kabir distinguishes carefully between the son, a lesser god who is only a lower reflection of the second Shabda, and the true Kurma, his father, the second Shabda of Sat Purush. When the potentiality of the lower creation was forced out of the original Kurma, it included a potential reflection of himself existing on a lower level. Actually, according to the Masters, the entire lower universe is a reflection of the higher, and many of the most imposing phenomena of the astral and causal planes are only diminished reflections of the reality of Sach Khand.

Seva: Selfless Service. Seva can be done physically or through the Soul. The Highest Service is this, which is done through the Soul – by connecting oneself with the Sound Current.

Seed: The essence of life or the Soul, later called root seed. This comes only from Sat Purush. Kal’s ‘creating’ is confined to shaping or developing that which proceeds from the seed into various forms; if he does not have the seed, he has nothing to work with and cannot ‘create.’

The Anurag Sagar by Kabir – Ocean of Love



Whenever a Soul goes Home voluntarily, Kal has one seed less. The whole game centres on how many Souls do this. After four yugas, when one cycle comes to the end and the next begins, the Almighty Himself comes to collect all Souls – of the previous Masters.

He is controlled by service: See the subsection ‘Seva’ on page 135.





Sat Purush once more sends Sahaj to Niranjan

Sat Purush, the Abode of Grace, was pleased with his seva.

He told Sahaj,

“What new thing does he ask for now? Sahaj, go to Niranjan and give him whatever he wants. Tell him to create the universe, leaving all deceptions.”

When Sat Purush ordered, Sahaj went to Kal, bowing his head to him; he arrived where Kal was standing, doing his devotion. Looking at Sahaj, Dharam Rai became happy and was convinced that Sat Purush was pleased with him.

Sahaj said,

“Listen, oh Dharam Rai! Now why are you doing devotion?”

Bowing his head, Dharam Rai said,

“Give me some place where I can dwell.”

Then Sahaj said,

“Listen, Dharam Rai! Sat Purush has given you everything. Whatever came out from Kurma’s stomach, Sat Purush has ordered to give to you. You have been given the kingdom of the three worlds! Now, without any fear, create the universe.”



Then Niranjan said,

“How do I develop the universe? Please tell Sat Purush, folding your hands, this: ‘I am Your servant and not a strange one. Tell Sat Purush I beg Him to give me the seed for the field of my creation. I am His servant and do not rely on anyone else. Daily I remember Him. Go and tell this to Sat Purush: ‘Please give me the seed, the sign of immortality.’ ”

Kabir said to Dharam Das:

Again Sahaj returned to Sat Purush and told Him Niranjan’s request. Then, as Sat Purush ordered, Sahaj returned home to Sach Khand, which is full of happiness. The gracious Sat Purush doesn’t look at good or bad deeds – He is controlled by service.

The Creation of Adhya

Then Sat Purush in His Will created a female who had eight parts in her body. She had eight hands, and came and stood on the left side of Sat Purush.

Bowing her head she asked Him,

“Oh Sat Purush, what are Your orders for me?”



Sat Purush entrusts the Root Seed to Adhya

Then Sat Purush put His hand on her head and blessed her and said:

“Daughter, go to Dharam Rai. Take hold of that which I give you, and meeting with Dharam Rai, create the universe. The word of Dharam Rai shall be your command.”

Kabir said to Dharam Das:

Then Sat Purush gave her the seed of the Jiva, whose name is Sohang. Sohang means, what I am that You are. There is no difference between Jiva and Sohang; Jiva is the essence of Sat Purush.

The Jiva is a part of me as the drop is a part of the ocean. The Soul is made of the same essence as Sat Purush Himself. And the drop is named drop, because it is separated from the ocean.

Sat Purush said to the daughter:

“The Jiva is a part of me. Because she is separated from me, she is called Jiva and if she re-unites with me, she will be a part of me and take the same form like me as the drop, that re-unites with the ocean will take the same form like the ocean.”

Before Ashtangi wanted to leave Sat Purush, she took three blessings from Him:

1. Even if she ate the whole world, she would always stay hungry.



2. Even if she took the whole world as her espouse, she would always stay a virgin.
3. Her consciousness will never de cease.

Hymn

When Sat Purush was pleased, He gave Ashtangi to Dharam Rai. She was told to go to Mansarovar and join with him. The woman Ashtangi was very beautiful and charming: she was ordered to go to Mansarovar and bring the dense creation into being.

– She was given the root seed of eighty-four lakhs of births. She went to create the living universe, after bowing her head to Sat Purush. All this was given to the first woman, who went to Mansarovar. Sat Purush called Sahaj immediately, and he came running.

Sat Purush said:

“Sahaj, go to Dharam Rai and tell him, ‘You have been given that thing which you desired. The root seed has been sent to you. Now you can develop the universe as you like. Go and live in Mansarovar, so that the universe can be created.’ ”

Again Sahaj went to where Niranjana was standing in his devotion. When he told him the words of Sat Purush, Niranjana obeyed him.



Illustrations

She had eight hands: In fact Adhya had – like her brothers – a body from Sach Khand which cannot be compared with our physical bodies. The creation could not proceed without the creation of the ‘female’ principle. The difference between Adhya and her brothers is not to be understood as the antipode of man and woman, because it does not exist in Sach Khand. It is about a principle, that Kirpal Singh described in His book ‘The Mystery of Death.’ (See the illustration ‘The Creation was begun’ on pages 150–151.) It is immanent to this principle to fulfil many tasks at the same time.

In this way, in 2010, Souls who are physically embodied as women also have to harmonise household, children, profession and the different marital duties with each other. One can consider Adhya as another Shabda that became necessary for the continuation of the creation.

It corresponds to the urge of the female principle to be selfless and to build up. Where women fulfil their task, care, harmony and calmness are found. Important here is that husbands grant their wives their own domain. Unfortunately, nowadays women often devote too much to the external and, therefore, they cannot fulfil the tasks intended for them.

The lesson for a Soul embodied as a woman is to develop selflessness, whereas a Soul embodied as a man has to learn that nobody is allowed to stand between him and the Almighty.

What I am that You are: I and my Father are One.

Ashtangi: Another name for Adhya.

Eighty-four Lakhs of births: See the illustration ‘Eighty-four Lakhs of species’ on page 172.





The Frowardness of Niranjan, Kal – The Damnation through Sat Purush

How Kal swallows Adhya after being attracted to her

Hearing the word of Sat Purush, Niranjan came and settled in Mansarovar, when he first saw the woman, Dharam Rai was pleased. Looking at Ashtangi, Dharam Rai behaved in a self-conceited manner.

He said,

“There is no limit to the limitless Lord.”

Delighted by the beauty of that woman, he looked at her. Looking at every single part of her body, he became impatient, and he swallowed the woman! Oh, Dharam Das, hear about Kal’s nature! When that unjust Kal swallowed the woman, she was astonished.

At once she cried for help saying,

“Kal has made me his food.”

Then Dharam Rai came to Sahaj, who took back the plane of void consciousness from him. Then Sat Purush remembered what had happened to Kurma: how Kal had also attacked him to control him, and had destroyed his three heads. Sat Purush is gracious but He



knows all – knowing this character of Kal, Sat Purush damned him – about which I will tell you now:

Sat Purush curses Niranjan

“If you will devour one lakh Jivas daily, one-and-one-quarter lakhs will be developed.”

Then Sat Purush thought,

“How can I finish Kal? He is very dangerous and will make the Souls restless. I cannot destroy him or stop him; he is my worthless son. If I withdraw him into myself, I will have to bring everything back.

– This is my immovable Word: I will remove Kal from here. He will never be allowed to enter my region! I will keep my word.”

Sat Purush sends Jogjit and orders him to expel Kal from Mansarovar

Sat Purush called Jogjit and made him understand the character of Dharam Rai:

“Jogjit, go quickly and expel Kal after beating him. Now he cannot live in Mansarovar and in this plane of Sach Khand, he must never come. In the stomach of Dharam Rai is that woman. Tell her to remember



my Shabd, and to go and live in heaven, in the mortal world, and the world below, whose king is Kal. She should come out of the stomach of Dharam Rai and she will get good fruit for this good deed. Go and tell Dharam Rai that now that woman is his.”

Kabir said to Dharam Das:

Bowing his head to Sat Purush, Jogjit went to Mansarovar. When Kal saw him, he became very dreadful.

Kal asked him,

“Why did you come here? Who has sent you here today?”

Jogjit said,

“Oh Dharam Rai, you have eaten that woman! And Sat Purush has ordered me to expel you from here.”

Jogjit asked the woman,

“Why are you in his stomach? Tear it and come out! – and remember the Glory of Sat Purush!”

Kabir said to Dharam Das:

Hearing this, Dharam Rai burned with anger within himself, and coming before Jogjit he clashed with him. Then Jogjit remembered



Sat Purush, and received His Light and Power: Sat Purush ordered him to hit the centre of Kal's forehead with full force. Jogjit did as he was ordered.

Hymn

When Jogjit hit him, Dharam Rai fell down far from Sach Khand. He was afraid of Sat Purush and got up by himself. The woman came out from his stomach, and, seeing him again, became afraid. She was in doubt and afraid of Kal. She stood – thinking – looking at the ground here and there.

Dharam Rai said,

“Listen, woman! Give up your fear of me. Sat Purush created you for me, now let us create the universe together. I am your man and you are my woman: give up your fear!”

The woman said,

“Why do you talk like this? You are my elder brother!”

The woman said,

“Listen, father, why do you talk like this, knowing our relation? I am your daughter now, since you put me in your stomach! Previously you were my elder brother – now you are my father. Look at me with pure



eyes, or you will be committing a sin! If you look at me with desire you will become a sinner.”

Niranjan said,

“Listen, Bhavani, I will tell you the truth: I am not afraid of sins and virtues, because I myself am their creator. All the sins and virtues are born from me, and from me no one will ask the account. I will spread sins and virtues, and any one who becomes entangled in them is ours. That is why I am telling you to understand and accept my word. Sat Purush has given you to me, Bhavani! Obey my word!”

Kabir said to Dharam Das:

Hearing this, the woman laughed; they agreed with each other and both of them were delighted. She spoke attractive words in a sweet voice; she thought of having sexual relations with Dharam Rai. Hearing her sweet words, Dharam Rai was pleased, and he decided to perform the sexual act with her.

The woman said,

“I don’t have a genital organ.”



Hymn

Then Niranjana acted this way: With his nail, he immediately cut the hole of her genital organ, and in that way the door of creation was formed. The blood started pouring from the genital organ as it was harmed by the nail and since then the act of sexual intercourse has existed.

Oh Dharam Das! Listen to the story of creation, which no man knows: Kal indulged for three times and Brahma, Vishnu and Mahesh were born. Brahma is the oldest, Vishnu the second born, and Shambu the youngest.

– When Kal and the woman enjoyed together, the creation was begun.



Illustrations

He swallowed the woman: Tending to incorporate the root seed, the ‘seed of the Jiva,’ which he needed for the vitalisation of the lower worlds, he swallowed her.

Since the body of man was created by Kal, it carries out the same by taking food, as Kal does in large scale. That is why it is a sin for man to follow crapulousness: the bodies of the Jivas are eaten up. This creates new karma, ‘Kriyaman.’ It is said that God made man *in His image* (Genesis 1:27). This refers to the soul.

Tolstoi said:

As long as there are abattoirs, there will be battlefields.

Even to be purely vegetarian is not enough!

Kabir says elsewhere:

The poor sheep only eats grass and gets eaten. What happens to those, who eat the sheep.

Therefore it is exceedingly necessary to follow the diet given by the Master, in order to meet the necessities of the body in moderation. For this reason the initiates into Naam implicitly have to practise Bhajan to flee the consequences caused by eating up of the Jivas’ bodies, because the Bhajan dissolves the subtle karma that is caused by such actions. All other humans, who did not receive Naam or received a pseudo-initiation by imperfect masters and are vegetarians, are in the situation of the sheep.

The animal herds of the savannas and steppes wander around to graze. But actually they are in search of the Life-Elixir – the Sound Current.



If you will devour one lakh: When Kal devours Jivas, he brings them back into the cycle of rebirth. One lakh equals 100,000 (see illustration ‘Lakh’ on page 196).

Sat Purush thought: The Father ‘cannot destroy or stop’ Kal because he is – being one of the Shabdās – His ‘son’ and therefore a part of Himself. ‘If I withdraw him into myself, I will have to bring everything back,’ – the only way to prevent Niranjan from being Kal is to pull him back into the Father; but the manifested universe is a projection of all sixteen Shabdās, and if anyone of them is re-absorbed into the source, the result is a Maha Pralaya – a great dissolution.

Remove Kal from here: From the upper universe – Daswan Dwar or Mansarovar upwards.

Yogjit: The name Yogjit comes from ‘Yoga’ and refers to the seventeenth Shabda of Sat Purush. Yogjit is He, Who is meditating since the beginning. (See also the explanation about the ‘Seventeenth Shabda’ in the illustration ‘The names of the sixteen Shabdās’ on page 125.)

The syllable ‘Jit’ means victory and indicates, that Yogjit, by the aid of the True Yoga, vanquished the power of creation or Yog Maya. When this is achieved, the Soul is One with Sat Purush.

Note to ‘I am your daughter now’: At the time of Guru Gobind Singh, one day a woman out of the Sangat asked Him for a child from Him. When He asked for the reason, she replied that she wanted a son who was like Him. So Guru Gobind Singh said to her that from now on she should treat Him as her son.

Sins and virtues: Kal is speaking as Dharam Rai, the lord of law or justice. In fact, all things in the lower worlds – the origin of the law of karma – that are called ‘sins’ and ‘virtues’ originate from him. He is the administrator of the law and this law is so thorough and intricate that no one can keep it.

The Anurag Sagar by Kabir – Ocean of Love



But, as explained above (see the illustration ‘Good and Bad’ on page 98) there is a higher level of ‘morality’ taught by the Masters, which relates entirely to returning to the Father and is based on Love, not fear.

If ye love me, keep my commandments.

So there are Divine Virtues, which do not have to do anything with the so-called virtues created by Kal. One of these virtues is truthfulness – which comes from Agam. Kirpal stresses that if one practises this virtue, all others will follow automatically.

Here the quintessence of the right understanding consists in being aware of the fact that the Almighty is the only doer.

Kirpal Singh said correspondingly:

You will find out that right understanding at first lies therein that we realise:

*There is one Creator of the universe, Who is the controlling Power
Who brought out the whole creation.*

*We are living in Him, we have our being in Him, He is within us
and outside, above and below us. Like the fish in the water we
have our being in Him.*

That is right understanding.

*It is a Matter of right Understanding,
retranslated from a German translation*

Mahesh/Shambu: Other names for Shiva.



The creation was begun:

It is from Brahman that there spring the three great powers – Brahma, Vishnu and Shiva –, creating, sustaining and dissolving all that is of the matter or maya in one form or the other. These three offsprings or powers come into being by his Shakti or Maha Maya called the Mother of Universe, not in the sense of sex as we ordinarily know it to be, but once again we have to take the simile of the spiders' light filmy substance that comes out not from without but from within the spider's body or the cocoon or a silky case as is spun by a larva from fine threads of its own making to protect itself as a chrysalis especially as a silkworm; wherewith we in course of time prepare all sorts of silken garments of so many designs and colours to cover our nakedness and take delight to stunt in borrowed clothing.

*The Mystery of Death –
V. What after Death,
by Kirpal Singh, 1894 – 1974*

(See also the part of the book about Adhya, beginning with the subchapter 'The Creation of Adhya' on page 138.)





3. The Creation of the Lower Worlds

Dharam Das, understand what happened afterwards:

Fire, air, water, earth and sky – all these came out from Kurma's stomach. The five elements were taken from his stomach and the three qualities came out of his head.

In this way the three gunas were manifested and Dharam Rai developed the universe.

Kabir said to Dharam Das:

He mixed the elements and the gunas and gave them to the goddess, and then he created his own essence. He dropped three drops in the genital organ of the woman and three parts were created.

Five elements and three gunas were mixed: in this way the world was created.

From the first drop Brahma was born, who was given the Tamo Guna and the five elements. From the second drop Vishnu was born and was given the Rajo Guna and the five elements. From the third drop Mahesh was born and was blessed with Sato Guna and the five elements. Five elements and three gunas were mixed, and thus their bodies were made. That is why, again and again, the world is destroyed, and no one knows the secret of its beginning.



Then Dharam Rai said,

“Listen, oh woman! Obey me. You have the seed of life. Using it, develop the universe.”

Again Nirranjan said,

“Listen, my queen – do as I say. I have given you three sons. Now I am going to take my attention to the service of Sat Purush. Taking these three children, rule over the world, and don’t tell the secret of my existence to anyone. None of my three sons will have my darshan; if one searches for me, he will waste his life. Spread such beliefs in the world that no Soul will be able to get the knowledge of Sat Purush. When my three sons get older, send them to churn the ocean.”

Kabir said to Dharam Das:

Explaining these things to the goddess, Nirranjan became invisible. He resided in the cave of void consciousness – who can know this secret? He has become invisible; now understand your mind as Nirranjan. When one defeats the mind and gets the knowledge of Sat Purush, Sat Purush Himself manifests within such a person.

– All the Jivas have become foolish and think that Kal is the inconceivable one. Involved in the tides of karma, they are suffering pain birth after birth. Kal troubles the Jivas, involving them in many karmas: he himself plays the tricks – but gives the consequences to the Jiva.



The three Gods churn the Ocean: The Creation of fourteen Jewels

When the three boys became wise, their mother told them to go churn the ocean. But they were playing games, and didn't want to go. Dharam Das, listen and understand what happened there! In the meantime it so happened, Niranjana practised Yoga and started blowing much wind. When he exhaled, out came the Vedas. The Vedas came out with his breathing, but few know this secret.

Then the Vedas prayed and asked,

“What are the oracles for us, oh Niranjana?”

They were told:

“Go and live in the ocean. Remain with him who will find you.”

This sound occurred but the form was not seen. Only a deep light was seen. Then the Vedas shone by their own light as the world shines with the light of the sun. The Vedas came to where Dharam Rai had created the ocean. When they went into the depths of it, Dharam Rai thought of this: he spoke to the goddess, through invisible dhyan, and asked her why she was inhibiting the children from churning the ocean.



He told her,

“Quickly send the three children to churn the ocean! Obey my orders with determination.”

Then he himself went into the ocean, while the goddess thought about churning it. She told the three boys what she wanted and, blessing them, she sent them.

“Go to the ocean quickly, my sons! There you will find the treasures.”

Brahma obeyed her words and started towards the ocean. The other two followed him.

Hymn

Three children went playing, like beautiful children of the swan. Catching each other and chasing each other they walked extraordinarily. Sometimes they walked, sometimes they ran, sometimes they stood waving their hands. Not even the Vedas sing of the beauty of that time. The three of them went and stood near the ocean. Each of them was wondering how to churn it.



The first churning of the Ocean

When each of them churned the ocean they got three things: Brahma got the Vedas, Vishnu fire, and Mahesh poison. Taking all three, they started happily home to their mother. They came to her and showed her their things. She told them to keep them to themselves.

The second churning of the Ocean

“Again go and churn the ocean. Whatever you get, keep it with you.”

Saying this, Adhi-Bhavani played a trick, and created three women. Each of them had her essence in her. Each of them came before their mother, who distributed them among her sons. The three sons had gone to churn the ocean and didn't know about the women. But when they churned this time, they found the three women, which made them very pleased. Taking the women with them, they came and bowed down to their mother.

The mother said,

“Listen, my children: these are for your work.”

Each was given a woman and ordered to enjoy with her:

“Brahma, you take Savitri; Vishnu, you take Lakshmi.”



Parvati was given to Shankar. These were the orders of their mother. Accepting whatever Adhya gave them, they bowed down to her. Receiving the women made them as happy as the chakor when it sees the moon at night. All three brothers indulged in lust and thus the gods and demons were born.

Dharam Das, understand this: the one who was once a girl became the mother.

Again the mother told them,

“All you brothers! Go and churn the ocean again! Whatever you get, keep it with you; and don’t delay!”

The third churning of the Ocean

Bowing their heads, the three sons went;

“We will do whatever you say.”

They churned the ocean without any delay and distributed what they got among themselves. The mine of fourteen jewels came out, which they brought to their mother. All three brothers were happy; Vishnu took the nectar and Mahesh took the poison.



Illustrations

Five elements:

The first downward projection of the Spiritual Current, as it emanated from God, brought into manifestation ether – akash –, which is the most subtle of the elements and spreads everywhere in space. This has two aspects. One is that of the spirit or soul remaining unmanifest in the ether, and the other that of the manifested ether, wherein the two forces, positive and negative, which are inherent in it, further combined and brought into manifestation air – vayu – and exactly in the same way air gave birth to fire – agni – and the manifest fire produced water – jal – and the manifest water led to the formation of earth – prithvi –, while the spirit of each element which is essentially the same remained unmanifest throughout.

*Crown of Life – Part I,
Chapter I: II. Soul and Oversoul,
by Kirpal Singh, 1894–1974*

His own essence: Kirpal Singh wrote to a disciple in New York, that in the semen of the man there is God and in a letter to another disciple He referred to sexuality as a Holy Instinct.

The world was created:

Creation itself is the product of two principles, the positive and the negative: ‘Sat’ and ‘Sato’ in the purely Spiritual World, ‘Purush’ and ‘Prakriti’ at the higher reaches of Brahmand, ‘Brahma’ and ‘Shakti’ in mid-Brahmand, ‘Kal’ and ‘Maya’ still lower and ‘Jyoti’ and ‘Niranjan’ at the bottom of the Brahmand. It is the union of these, whatever



the stage, that brings the various forms into manifestation, from the minutest atom to the largest universe.

*Crown of Life – Part I,
Chapter II: X. Yoga of Mysticism,
by Kirpal Singh, 1894 – 1974*

Brahma – Vishnu – Shiva (Mahesh): After her mother Adhya – who is also called Durga or Maya (compare the illustration ‘Create the universe’ on page 172) –, these three are the main Hindu gods. Worshipped by many humans in India – and as a consequence of the popularity of yoga nowadays even in the western countries – these gods are nothing else but sons of Kal and Adhya and, furthermore, they are not immortal. So they are not able to give Souls immortality, or liberation; far from it, they in fact aid Kal to bind them.

In the Jewish, Christian and Islamic tradition, these three are known as the archangels Michael, Israel and Gabriel.

Three gunas: The three gunas or qualities – sato or satva, rajas and tamas – are the abstractions of the three gods: satva is the quality of pureness, rajas of activity, and tamas of inertia. The lower creation is formed by Kal using the influence of the three gunas on the five tattwas or elements – and since all these will not last forever, even the three worlds won’t last forever – they will perish when their time is up. What is eternal is the ‘seed of life’ – the Souls – and these will not perish.

Secret of my existence: If no one knows about the Negative Power, his actions will be ascribed to the Positive Power, as indeed they are. The whole framework of good and bad deeds, as people generally understand them, are only a part of the particular social-moral context and were created by Kal. So even the good deeds that people try to do are a part of Kal’s system. The most efficient way for him to



prevent the worship of Sat Purush is to pre-empt it for himself. He allows people to think he was Sat Purush, and he allows them to follow the religious and moral systems created by him, without that they know of anything higher.

Cave of void consciousness: This Void is also called ‘Great Silence’ or ‘Maha Sunn’ by the Masters of Sant Mat. The soul is guided through the realm of Great Silence – Maha Sunn – until she reaches Sach Khand, the fifth plane. (For further information, please see the book ‘The Mystery of Life – III. Life in Fullness’ by Kirpal Singh, 1894–1974.)

Kirpal Singh explained analogously that the realm of Great Silence is usually not mentioned in the scriptures, however, it is a realm, which each soul has to traverse.

In the book ‘The Soul’s Journey’ the way of the Soul through this realm is described as follows:

In this depressive region, Maha Kal, the highest form of the Negative – binding – Power, has put a billion deterrent obstacles in the way of the seeking soul. Only that soul which has once crossed this black emptiness with the assistance of an Adept of Mysticism can pass Maha Sunn freely from then onwards. Countless souls, each one shining with the brightness of twelve suns, live in this region, but they are not capable of liberating themselves from this bond, for, though the soul possesses such a brightness, it is overpowered by this infernal darkness and it cannot penetrate this black emptiness without the kind Mercy and protection of an Adept of Mysticism of the Highest Order.

*The Soul’s Journey – Part II,
The Way through the super causal Regions*



*Just as fish is drawn with the fishing hook so is soul taken through
Maha Sunn – by the force of Satguru’s own attention.*

Tulsi Sahib

*When the soul reacheth Maha Sunn – the Satguru is there to accompany
thee – and take thee across.*

Swami Ji

Maha Sunn is a plane of ‘unbelievable darkness’, which engulfs all Light. The soul can only get through it safely, when she connects herself with the True Master, Shabd Dhun. If the soul relies upon herself and upon her achievements and does not completely rely upon the True Master, she will, as explained above, get lost in this plane.

Churn the ocean: Bhav Sagar, the ocean of this world which has not yet come into existence; the churning of it brings forth the lower creation out of its latency.

Your mind as Niranjan: Usually Kal does not manifest in the lower worlds except as individual mind. He can be recognised as himself by those Souls who are coming from above – his area of the three worlds – but not by those who have not yet risen above this area. In the individual he is present in form of the mind.

Kal troubles the Jivas: Kal causes the action – through the mind – but he enjoins the consequences on the Soul: the mind is the sower, the Soul the reaper. This is the supreme trick of Kal, the essence of the illusion of Maya: the mind appears to the individual to be its most integral part, but in fact it is not a part of the individual at all. It is only a companion on the journey. Even the intuition, which is so



admired by many people, is nothing more than the sum of all impressions made by the Soul in the course of her different births, and as such it is fallible.

Niranjan practised yoga: In contrast to the original Yoga – Surat Shabd Yoga – the other yoga ways and practices come from Kal. (For further information on the yoga ways, as well as on the one True and original Yoga – the Surat Shabd Yoga – see ‘Crown of Life,’ by Kirpal Singh, 1894 – 1974. Compare also the subsection ‘Seventeenth Shabda – Yoga and the Saints’ in the illustration ‘The Names of the sixteen Shabdās’ on pages 124 – 125.)

Wind: Not physical wind, but a mental force which brings into manifestation that what is latent.

Vedas: The Vedas, the most holy scriptures of Hinduism, are the crystallisation of the whole idea of religion as an expression of law – dharma – and are created by Dharam Rai. Their teachings deal with managing and forming the daily routine, for instance through various methods of sacrifice or manipulation of the gods in order to get what one wants and keep this or that god from being angry with us. It is a great mistake to assume that the Vedas were Spiritual Documents – they are not at all. At a later date under the influence of the spiritual teachers of that time, the writings known as the Upanishads were added to the Vedas as a kind of spiritual appendix, but that is not what is referred to here. All Indian Spiritual Teachers and Masters from Buddha onward have agreed about the point: that the Vedas are to be ignored and transcended.

*Onkar created god Brahm, Onkar doth he adore, Onkar created yugas
(the cycle of time), Onkar revealed the Vedas.*

Guru Nanak

A True Disciple is not afraid of the jackals of the oracle.



This sound occurred: It concerns ‘Aum’, mostly written as ‘Om’. This sound – in Hinduism considered as the most holy syllable – can be heard if the Soul arises to Trikuti.

The name ‘Onkar’, as one of Kal’s names, relates to the fact that Om is linked with him as the ruler of Trikuti.

This principle is referred to as Aum, a term whose three letters suggest the three phases of human experience: ‘A’ referring to the waking state – jagrat; ‘U’ the dream state – swapna; and ‘M’ the deep sleep state – sushupti. The ultimate reality includes all three planes, and the three phases of human experience, yet goes beyond them. The silence that follows each recitation of the word ‘Aum’ suggests the state of ‘Turiya’ or absolute being, which is the indescribable source and end of everything. It is the Brahman, the all-transcending one, whose prime attribute is the effulgence, but who is in himself even beyond this effulgence. Hence the mantra in its original Rig Veda form has another line added to it, which is given out only to sanyasins and chosen disciples – Paro Raj-asal Savad Aum: He who transcends the effulgence is this Aum.

*Crown of Life – Part II,
Chapter II: I. / (i) Hinduism,
by Kirpal Singh, 1894 – 1974*

First, second and third churning: Each churning brings forth one of the lower planes: the first one the causal, the second the astral, the third the physical. The causal plane, closest to the essence of Kal and Adhya’s original ‘creation,’ did not require further division of male and female; the lower planes do. Each churning brings forth a more compact aspect of the creation-stuff, and the specific things mentioned here are used in order to determine the form of creation.

The fourteen jewels, for example, are the specific implements used in order to bring into being the physical plane.

The physical self of the soul is endowed with ten instruments: five karam indriyas or motor powers, and five jnana indriyas or powers of perception, all of which help the body in its worldly dealings. The mind has been gifted with four facets: mana – mind-stuff; chit – consciousness; buddhi – intellect; and ahankar – ego; all of which operate in the world of senses and help the psyche in thinking and discriminating in the light of reason.

*Spirituality/ What it is –
VIII. The Origin of Religion,
by Kirpal Singh, 1894 – 1974*

The five karam indriyas are: the organ of speaking – rather the faculty of speaking; hands – rather the faculty of taking something; feet – rather the faculty of moving from one place to another; the reproduction organs – rather the faculty of reproduction; and anus – rather the faculty of excretion. The five jnana indriyas are: eyes – rather the faculty of seeing; ears – rather the faculty of hearing; nose – rather the faculty of smelling; skin – rather the faculty of touching; and tongue – rather the faculty of tasting.

Indulged in lust: In the astral realm the most beautiful women and men appear to the seekers after Truth to debauch those.

Immediately before the aspirant reaches the atrium to the causal realm the soul encounters in the higher astral regions indescribably handsome men and beautiful women, who offer incredible temptations, to prevent it from its further ascent. The protecting Shabd-Power of the Adept of Mysticism will make these tempting astral entities invisible to the

Part II – 3. The Creation of the Lower Worlds



aspirant. No negative power can approach the charisma of Shabd – the Sound Current – which was given by a Perfect Adept of Mysticism.

*The Soul's Journey – Part II,
The Way through the causal Realms*





Adhya orders her three Sons to create the Universe

The four kinds of created Beings

Then their mother said this:

“All three of you: create the universe!”

She created the egg-born, Brahma created the womb-born, Vishnu created the moisture-born, and Shiva developed the seed-born; eighty-four lakhs of species were created, and the earth was made half water, half land. In the seed-born is one element; the moisture-born has two; the egg-born has three elements and the womb-born four. In the human beings are five elements, and the three gunas beautify them.

Brahma comes to know about the Formless by reading the Vedas

Then Brahma read the Vedas, and reading them, he felt love.

The Vedas say,

“There is but one ‘Sat Purush’, he is Nirankar and doesn’t have any form. He is seen in the form of light in the plane of void consciousness, and he cannot be seen with the physical body. His head is in the heavens and his feet lie in the world below.”



Finding this out, Brahma got intoxicated.

He told Vishnu:

“The Vedas have told me about the ‘Original Person.’ ”

Then he told Shiva that the gist of the Vedas is that there is one ‘Sat Purush,’

– *“The Vedas say, there is one ‘Sat Purush,’ but we don’t know his secret.”*

Kabir said to Dharam Das:

Then Brahma came to his mother. Saluting her, he touched her feet.

“Oh mother, the Vedas have told me that there is another creator!”

Brahma said,

“Listen, my mother! Tell me – who is your husband? Shower grace on me and don’t hide this from me: where is our father?”

His mother said,

“Listen Brahma, you don’t have any father; everything is created from me; I have nourished the whole creation.”



Brahma said,

“Mother, listen carefully: the Vedas have reached the conclusion that there is one ‘Purush’ who is in hidden form.”

Adhya said,

“Listen, my son Brahma: there is no other creator but me. I have created the three worlds, and I alone have created the seven oceans.”

Brahma said to Adhya:

“I believe you, that you have done all this: but why did you hide this before? The Vedas say that there is one Alakh Niranjana ‘Sat Purush’ – if you are the creator, why didn’t you think of this before? – You made the Vedas: why did you mention the Alakh Niranjana in them as the creator?”

– If you created everything by yourself, then, mother, why didn’t you write that in the Vedas? Don’t play tricks with me, tell me the truth.”

When Brahma showed his stubbornness, Adhya considered what to do.

Kabir continued and said to Dharam Das:

She thought,

“How do I make him understand? He doesn’t believe me. If I tell him about Niranjana, how is he going to accept it? Moreover Niranjana has



told me that no one can have his darshan. If I tell him he is invisible, how do I make him see him?”

Thinking carefully, she told her son,

“Alakh Niranjan doesn’t give his darshan.”

Brahma said,

“Tell me where he is, and don’t worry about pros and cons. I don’t believe your words; I don’t like this business. First you want to delude me, now you say, ‘He doesn’t give darshan, so you won’t have darshan.’ Don’t say useless things like this. Give me his darshan right now. I no longer rely on you. Clear up my doubts – don’t delay for a moment.”

His mother said,

“Listen Brahma! I am telling you the truth. His head is in the seventh heaven and his feet are in the seventh world below.

If you desire his darshan, take a flower in your hand and go bow your head to him.”

Hearing this Brahma turned towards the earth, with his head down.

His mother thought,

“He doesn’t obey me – the Vedas have taught him this, but he won’t be able to have his darshan.”



Ashtangi said,

“Listen, my child: Alakh Niranjan is your father. But dear son, you will never have his darshan; I say this with full understanding.”

Hearing this, Brahma was disturbed. In his mind dwelt the determination to have his father’s darshan. Bowing his head to his mother, he decided that only after having the darshan of his father would he return. At once he started moving toward the north, rapidly. Vishnu headed for the world below; he also wanted the darshan of his father. But Mahesh didn’t let his attention waver. He didn’t utter a word; he just kept serving his mother. Shiva Ji didn’t worry. He kept his attention on his mother’s service. Many days passed while the mother worried about her children.

Vishnu’s return from his unsuccessful search

First Vishnu returned to his mother and told her his story:

“I didn’t see my father’s feet. With the fire of Shesh Nag’s poison my body became black. I became upset over this and came back. I didn’t have my father’s darshan.”

Hearing this, Adhya was very pleased. Lovingly she called Vishnu near her and caressed him.



She kissed him and keeping her hand on his head in blessing, she said,

“My son, you have told me the truth.”

Dharam Das said to Kabir:

My doubt has been cleared; oh my Lord, tell me now about Brahma. Did he have the darshan of his father’s head or did he also come back disappointed?

– You have told me the story of the day when Brahma went to see his father. Did he meet his father or not? Did he have his darshan or not? Oh my Satguru, tell me all this, explaining them one by one to me. Understanding me as Your servant, throw light on this matter. Don’t hide anything from me. My Lord, I am Your servant, please make my birth successful: tell me what happened afterwards.



Illustrations

Create the universe: Now that Kal has disappeared, Adhya, worshipped by the Hindus as Kali, Durga or Maya – and often called the ‘divine mother’ –, is responsible for the further creation which begins now, but is not finished for aeons; the following events take place during the creation process.

Eighty-four lakhs of species: Lakh is an Indian numeral and equals 100,000 (see the illustration ‘Lakh’ on page 196). Thus eighty-four lakhs equal 8,400,000. This is the number of species available for the Soul to incarnate in – the figure includes a number of astral or non-physical entities. This is the origin of the famous expression ‘The Wheel of Eighty-Four’. The Soul rises up through the entire series of possibilities from minerals and plants to the body of a human being; if she misuses her human birth, she will begin the descent back down to the bottom, from which she may rise again.

The 8,400,000 species have been created, because man did not accept Shabd. (See the subchapter ‘Why the eighty-four Lakhs Births were made?’ on pages 221–223.) Religions often explain the opposite. They allege that these 8,400,000 species – in the sense of a gradual rise – were made in order to bring the Soul forward. But this is correct only from the point of view of the fallen Soul because at first, the Souls had the human form. Not until they were fallen, they had to inkarnate into the non-human life-forms which were especially created for this purpose.

In this connection the lower forms of life do only serve the purpose of reducing the created karma from the storehouse of Sanchit Karma. Therefore, animals cannot create any new karma. Even when for instance a cat eats a mouse she does



not create new karma. She merely reduces – as well as the mouse – her present karma.

Man, however, usually can not live without creating new karma – Kriyaman. Only he who has received Naam can escape this snare. For this, the Spiritual Diary is meant.

See also ‘The Mystery of Death’ and ‘The Wheel of Life,’ by Kirpal Singh, 1894–1974.

Sat Purush: Indeed it is the name of ‘Sat Purush’ which is used, but it is Kal who is meant here; in the Vedas, this is described in that way with the intention of concealing the True Sat Purush, and therefore it is a part of the illusion created by Kal.

His head is in the heavens: In the Old Testament, God says:

Heaven is my throne, and the earth is my footstool.

Isaia 66:1

Alakh Niranjan: ‘The invisible Niranjan.’ Here used as a name for Kal in his invisible kind of existence. Alakh means: that which is not seen.

Kirpal Singh (1894–1974) once mentioned that Kal comes to Him every day complaining about the grievances induced by men. As He was asked, in which form Kal appears, He replied analogously:

It is no form, but a power.

Mahesh: Shiva – the archangel Gabriel in the Jewish, Christian and Islamic tradition.





The Story of Brahma's Search for his Father – Niranjan

Kabir said to Dharam Das:

Dharam Das, you are very dear to me. Understand my teachings, and with determination keep them in your heart. Brahma didn't take long to get there, as he desired his father's darshan. He got to the place where there is no sun nor moon – it is only the void there. In many ways he prayed, and then he contemplated the light. In this way many days passed but still he didn't have the darshan of his father. He wasted four yugas in contemplating the void, but still he did not have his father's darshan.

Adhya is worried about Brahma

Brahma didn't have the darshan of his father; meditating on the void many yugas passed.

His mother worried in her heart,

“Where is my oldest son, Brahma? How can I continue to create? When will he come back?”

The Creation of Gayatri

Rubbing her body, the mother took out filth and created the form of a daughter. The essence of Shakti was mixed with her, and the name



Gayatri was given to her. Gayatri bowed down to her mother, kissed her feet, and put her head on her feet.

Folding both her hands, Gayatri made this request:

“Listen, mother, to my one question: why did you create me? Tell me so that I may obey your orders.”

Adhya said,

“Daughter, listen to this: Brahma is your eldest brother. He has gone in the sky to have the darshan of his father. Go and bring him back after making him understand that he will never have the darshan of this father. He will waste his birth in searching for him. Whatever it takes to bring him, go and do it, and bring him back.”

Gayatri searches for Brahma

Kabir said this to Dharam Das:

Gayatri started on the way with the words of her mother in her heart. The girl with the tender body walked along, thinking of her mother’s words.

Hymn

On reaching there she saw the wise one, whose eyes were closed; for a few days she remained there; then she thought

of a plan. “How will he get up? Now what to do?” Remembering her mother, she thought and thought – and eventually made contact with her.

Adhya tells Gayatri how she can awake Brahma

When Gayatri contacted Adhya, she received this message:

“Brahma will awaken only when you touch him.”

So Gayatri did as she was told by her mother: after reflection, she touched his Lotus Feet.

The Waking of Brahma and his Anger at Gayatri

When Brahma awoke and his attention was disturbed, he became upset and said,

“Who is this sinner, this guilty one, who has made me leave off my Samadhi? I will curse you because you have disturbed me from my father’s remembrance!”

Gayatri said,

“First know my sin and then curse me. I am telling you the truth; your mother has sent me to bring you back. Now come on, quickly – don’t delay! Without you, who will spread creation?”



Brahma said,

“How can I go? I haven’t had my father’s darshan yet!”

Gayatri said,

“You will have his darshan, but now come quickly with me or you will repent.”

**Brahma wants to persuade Gayatri to bear false Witness;
Gayatri sets a Condition**

Brahma said,

“If you will bear witness that I have seen the head of my father with my eyes and will make my mother convinced, I will come with you.”

Hearing this, Gayatri said,

“I won’t utter false words; but if you fulfil my desire, my brother, only then can I lie.”

Brahma said,

“I don’t understand. Explain yourself; be clear.”

Gayatri said,

“Have sexual intercourse with me, and then I will lie and you will win.”



Kabir continued and said to Dharam Das:

Gayatri said,

“Of course it is selfish, but I am telling you to do it – considering it as a virtuous, charitable thing.”

Hearing this, Brahma thought in his heart,

“What to do now? If I remain indifferent to her, my purpose will not be served – she won’t bear witness and my mother will put me to shame. I didn’t see my father – none of my purposes will be accomplished by thinking about sins. I must lie with her!”

Brahma copulated with her and the determination to have the dars-han of his father vanished from his mind. Both of them were full of ardour, and in place of decent thoughts, bad intellect came.

The Creation of Puhupavati

When Brahma told Gayatri to come to their mother, she said,

“I have another idea. Let me create one more witness.”

Brahma said,

“Good. Do anything to make mother believe.”



Then Gayatri thought, and, removing filth from her body, she created a daughter. Mixing her own essence in her, she named her Savitri.

When Gayatri told her to say that Brahma had had the darshan of his father, Savitri said,

“I don’t know this. I will lose if I bear false witness.”

Hearing this, both of them were very worried. They didn’t know what to do. Gayatri tried to convince her in many ways, but Savitri didn’t accept it.

Finally, Savitri uttered these words:

“If Brahma will copulate with me, I will lie.”

Gayatri said to Brahma,

“Copulate with her and complete our work.”

Brahma indulged with Savitri and in this way carried more burden of sin on his head.

(Savitri has another name too: she is also called Puhupavati.)

All three started for the place where their mother was.



Illustrations

Gayatri: Another Hindu goddess, worshipped by many. One of the points of the Anurag Sagar, written within the Hindu tradition and last but not least aimed at the Hindu people, is to expose the inferior status of these gods and goddesses and to encourage the worship of the One True God, the Supreme Father. Today, this has also become an important point in the western countries as well, as, with the increased popularity of the different yoga paths, the Hindu gods and goddesses have become better known in these countries and, falsely, are often worshipped there, too.

The gist of a statement, which Kabir made elsewhere, is:

If someone worships Bhairon – the King of Ghosts, who is very popular in India –, then he will make him to a ghost.

Shiva rides an ox and plays on a tambourine.

If someone worships Shiva, he can give him only the blessing which originates from his preference. In later life, he will become an ox, or he will ride an ox and play a tambourine.

Once the mother of Farid (1175–1265), when he was a little boy, told him that he should sit down in silence, then he would meet God. To the boy's question as to what exactly he would get out of doing this, she replied that God would leave something for him every time. Then, when he sat still, she put a sweet before his feet, which he found when he opened his eyes again. In so doing, she encouraged him to sit increasingly longer and to go within. As he then sat longer, through a little of her attention, she made him hear the Sound Current.



Real Masters have only one preference – the Almighty. Thus, what kind of blessing will someone get from Them?

Of course, Sat Naam.

To sit down with the children for meditation is a duty of the mother.

Savitri: A Hindu goddess.

Puhupavati: Another name of Savitri.





Brahma's Return to his Mother with Gayatri and Savitri and how all of them get cursed

Brahma saluted his mother, and she asked him how he was:

“Tell me, Brahma, did you have the darshan of your father? And from where did you get this other woman?”

Brahma said,

“Both of them are my witnesses – that I have seen the head of the Lord with my own eyes.”

Then the mother asked Gayatri to consider carefully and tell the truth:

“Did you see him having darshan? Tell me its true effect.”

Then Gayatri said this:

“Brahma had the darshan of the head of his father. I have seen that he touched his head; Brahma met the Lord.

– Brahma touched the head of his father with flowers in his hand. I was seeing with my own eyes. He offered him flowers – pouring the water. Oh my mother, this is true. From those flowers came out this Puhupavati at that place. He has had the darshan of his father. Ask the girl.



Oh mother, this is true. You can ask Puhupavati. I am telling you the truth. It has no trace of falsehood in it.”

Mother asked Puhupavati,

“Tell me the truth. Tell me what happened when Brahma touched his forehead. – Oh Puhupavati, tell me the story of the darshan in detail. I am asking you to tell me: how did Brahma have the darshan of his father?”

Then Puhupavati said,

“Mother, this is the truth. The wise one had the darshan of his father’s head and he definitely offered him flowers.”

Kabir said to Dharam Das:

Hearing the witness, Adhya became perplexed. She was surprised and didn’t understand the secret behind it.

Adhya’s Vexation

“Alakh Niranjan told me with determination that no one would ever see him. Then are these three lying, oh Alakh Niranjan? Explain this to me.”

Ashtangi remembered Niranjan, who in turn told her:

“Brahma has not had my darshan. He has brought false witnesses. All of them have lied. Do not believe them – this is completely untrue.”



Adhya curses Brahma

Hearing this the mother became angry and cursed Brahma:

“No one will worship you because you have not spoken the truth. You spoke untruth. Moreover you committed bad karma and carry the burden of hell on your head. Your race will also lie, and their Inner Selves will be full of sinner filth. They will make many rules and regulations; they will have the devotees of Vishnu, and thus will fall in hell. They will tell the story of the Puranas to others, but acting differently, they will suffer pain.

I truly tell you about those who, hearing your race, will get their knowledge and do their devotion: they will search for the essence of other gods and criticising, will go into the mouth of Kal. They will worship the gods in many ways, and for the sake of donations they will cut off heads. Those who become their disciples and follow them will never get any Spiritual Wealth. They will never reach the Path of Spirituality, and for their self-interest they will teach others. For self-interest they will make the world hear their knowledge, and will make their own worshiping firm in the world. They will consider themselves higher and others lower. Oh Brahma. Your race will be very blemished!”

Kabir said to Dharam Das:

When the mother attacked Brahma with this curse, he fainted and fell down.



Adhya imprecates Gayatri

“Gayatri, it is now your turn. You will have five husbands. Your first husband will be Vrishab. Your race will spread very much, but will be destroyed. You will be incarnated many times, and will eat inedible food, as you have lied monstrously. For self-interest you lied. Why did you bear false witness?”

Gayatri accepted the curse, then Adhya looked at Savitri.

Adhya imprecates Savitri

“Oh Puhupavati, knowingly you lied and have spoiled your birth. Listen, Puhupavati: no one will ever believe you nor worship you for his own wishes. You will dwell where there is dirt. Go and suffer hell, as you lied for lust. One who will sow and nourish you – his dynasty will come to an end. Now go and take another incarnation as Kevda-Ketaki.”



Kabir explained to Dharam Das:

Hymn

All of them were cursed as the result of the foolish evil done by them. Woman as sex-object is the greatest trick of the Negative Power, who has stung everybody. Neither Brahma nor Shiva, not even Shankadi nor Narada, escaped from it. Hear, oh Dharam Das, only he who is attached to Sat Naam escapes from it. With the glorious Grace of Sat Shabd, this art of Kal can never reach him. One who remains attached to Master's feet in mind, word and deed – this sin can never come near him.

Adhya's Repentance and Fear of Niranjana

She repented in her mind after she had cursed them, and thought:

“What will Niranjana do with me now? I'm not forgivable.”



Niranjan's Curse on Adhya

A sound came from the sky,

“Oh Bhavani, what have you done? I sent you to create the universe. Why did you do this? – If any higher one harasses a lower one, I am the one who takes care of the reprisal. When the third age comes you will have five husbands.”

Kabir said to Dharam Das:

When Bhavani heard the curse in the form of an exchange, she didn't say but thought,

“I am cursed as a result of cursing. Now, Niranjan Rai, what will I do? I am under your control. Do whatever you want.”



Illustrations

Adhya curses Brahma: A two-fold curse, which explains why Brahma, being the first of the three gods, does not have and also never had a noteworthy number of worshippers. Vishnu and Shiva – and Adhya, as Kali or Durga – divide the whole Hindu population between them. The curse is also a put-down of the Brahmin caste * – a fact which cannot be found in any other Indian scripture.

* That Hindu priests who take Brahma's name and therefore are of 'his race.'

That curse concerns not only the Brahmins but also the priests of all other religions, as well as their dignitaries in higher agencies, whether they are salaried priests or beggar-priests and also, of course, all nuns. Priests are all those who untruly tell that they have seen God or are his intermediary.

Adhya imprecates Savitri (Puhupavati): Those parents who have intercourse during pregnancy, beget lustful children. Those who earn money with sexuality, have little or no ability to discriminate and will come back in this world as pigs. Pigs do not have any ability to discriminate. Therefore it is said: Do not cast the pearls before swine, they just will trample down them. It is important, that, during pregnancy, man and wife live a celibate life. This is needed for the time of lactation, too. Even animals do not engage in copulation during this time. According to medicine physical harm to the foetus is not visible but, nevertheless, the vibration is perceptible to the growing foetus.

Kevda-Ketaki: Ketaki means 'flower.' In India, 'Kevda' and 'Ketaki' are also names for the genus of Pandanus, particularly for 'Pandanus oratissimus,' from whose fruits the so-called 'Kevda-Water' is extracted. In India, this water is traditionally used in sweet things.



There is a popular Indian tale, in which some of the events described above are flowed into in a very distorted form. In this tale, since it has borne false witness, the kevda-flower is excluded from use in rituals of god-worship by Shiva, whereas Brahma was cursed to have no worshippers because he had adopted the lie of the kevda-flower as his own, in order to crow over Vishnu.

Kevda-flower, correction: In fact the flower from the illustration above was Savitri, who told her grandmother Adhya a lie in consultation with Brahma and, therefore, was cursed by her to come as a kevda-tree. Because of having told his mother a lie Brahma was cursed by her to have no worshippers.

Niranjan's curse on Adhya: Kal as Dharam Rai – the lord of justice – is scrupulously fair within its framework. Here he turns back Adhya's curse on Gayatri to herself. It is said that this curse was fulfilled when she incarnated as Draupadi in the Dwapar Yuga during the Mahabharata War and simultaneously married the five Pandava brothers.

This is the law of 'An eye for an eye, a tooth for a tooth.' A Roland for an Oliver.

For this reason, the Saints teach us:

Live and let live.

Or, in other words:

Do to others, as you want them to do to you.





How Vishnu turned black

Then Adhya asked Vishnu, caressing him,

“Listen, my son, to one word of mine. Tell me truly: when you went to have the darshan of your father’s feet, you were white. How did you become black?”

Vishnu said to Adhya:

“As soon as you permitted me, I started for the world below to have the darshan of my father’s feet. In my hands I carried Akshat flowers and started walking on the path to the world below. I drew near the Shesh Nag, whose poison’s power slowed me. The power of that poison dwelt within me, and turned me black. At that time I heard one sound, which I will tell you about: it said, ‘Vishnu, go back to your mother and tell her the truth. As in Sat Yuga and Treta Yuga, when the fourth path of Dwapar Yuga will come, then you will be incarnated as Krishna. I tell you, all that time you will be avenged. In the Kalindi river you will stick Shesh Nag on a string. Now go back without delay. One who harasses lower ones after becoming higher, gets avenged by me. I will avenge him who harasses others.’ Then I came back to you and told the truth to you. I didn’t see my father’s feet and my body became black like the fire of poison. I came back as I grew restless. I didn’t have the darshan of my father’s feet.”



Adhya gives Vishnu the darshan of light

Hearing this much, his mother was happy; she lifted Vishnu up and sat him in her lap.

Then Adi-Bhavani spoke in this way:

“My dear son, listen to me: you see, my son, now I will make you see your father and will clear up the illusion of your mind. First of all, look with the eye of your intellect, and obey my words with your heart. Understand your mind as the creator: know no one as the creator except the mind. In the heavens and worlds below, only the mind is spread. Mind is unstable and untrue, within a moment he shows limitless frauds. No one can ever see the mind. Call mind the Nirankar and day and night remain happy in its wishes; inverting your attention, look in the void, where light is shining: control your breathing and reach to Gaggan; then contemplate on the path of the sky.”

Vishnu did in his mind as his mother had explained.

Hymn

Controlling the breath, he went within the cave and contemplated. A loud sound was made in the sky by a wave of wind. Hearing the sound, his mind became intoxicated and then



imagined. With the imagination of his mind, white, yellow, green, and red clouds were seen in the void plane.

Thereafter, Dharam Das, mind showed himself to him. He showed the light – seeing which Vishnu became happy.

Vishnu bowed his head to his mother with humility and dependence:

“Oh my mother, with your grace I have seen the Lord.”

Dharam Das humbly asked:

Oh Lord, I am uncertain about this: the woman told him about the contemplating mind – is that how all the Jivas are deluded?

The Satguru said:

Dharam Das, this is the character of Kal and because of it, Vishnu didn't get the knowledge of Sat Purush. Look at the trick played by the woman: hiding the Nectar, she cleverly gave the poison to her son. There is no difference between Kal and that light seen by Vishnu: after understanding the Truth, stick to the True Religion. This is the character of Kal: whatever is within him, he acts accordingly outside. When a man lights the flame, think about its character:



looking at the light, a moth comes near; he understands it as his beloved.

But as soon as he touches it, he is reduced to ashes. Unknowingly he dies for nothing. Kal is like the flame. This cruel Kal leaves no one. He has devoured crores of incarnations of Vishnu. Brahma and Mahesh are also devoured by him – after he troubles them. There are so many problems he causes the Jivas, I could never mention them all: thinking about them, I am frightened. Daily he devours one lakh Jivas – so horrible is this butcher Kal!

Dharam Das said:

Listen, my Lord: one doubt has come into my mind. Ashtangi was created by Sat Purush, and I know how she was created; she was swallowed by Dharam Rai and she came out by the glorious Grace of Sat Purush. But this same Ashtangi committed fraud – turning on Sat Purush she made Yama manifest. She didn't tell the secret of Sat Purush to her sons; she made them meditate on Kal Niranjana. Why did Ashtangi do this? Why did she leave Sat Purush and befriend Kal?

The Satguru replied:

Oh Dharam Das, listen to the attributes of woman: I'll make you understand it all. When there is a girl in the family, she is brought up with many conveniences: her food, clothing and bedding are provided. But everyone regards her as an outsider. Lovingly performing



the ceremonies, she is made to depart with her husband. When the daughter goes to her husband's home, she is dyed in the colours of her husband. She forgets her mother and father: Dharam Das, this is the quality of woman. That is why Adhya also became an alien, and she, the Bhavani, became a part of Kal. That is why she didn't manifest Sat Purush and showed the form of Kal to Vishnu.

Dharam Das said to Kabir:

Oh, my Lord, I now know the secret. Now tell me what happened beyond this.

Kabir answered Dharam Das:

The mother destroyed Brahma's pride and again called her dear son Vishnu:

"Oh Vishnu, you have this blessing: you will be the favourite among the gods. I will work for fulfilling every desire you will have in your heart."



Illustrations

Stick Shesh Nag on a string: One of Krishna's best-known acts is his victory of the thousand-headed serpent, that is here equated with Shesh Nag.

In the Bhagavad-Gita, – the 'Song of the Adorable One' –, Lord Krishna, the seventh avatar of Vishnu, one of the famous triad in the Hindu mythology, tells us:

Know thou, oh Prince of Pandu, that there was never a time when I, nor thou, nor any of these princes of earth was not; nor shall there ever come a time, hereafter, when any of us shall cease to be. As the soul, wearing this material body, experienceth the stages of infancy, youth, manhood and old age, even so shall it, in due course of time, pass on to another body, and in other incarnations shall it again live, and move and play its part. Those who have attained the wisdom of the Inner Doctrine, know these things, and fail to be moved by aught that cometh to pass in this world of change – to such, life and death are but words, and both are but surface aspects of the deeper Being, within.

*The Mystery of Death –
I. Nothing dies in Nature,
by Kirpal Singh, 1894 – 1974*

Trick played by the woman: That is, she allows Vishnu's mistaken identification of Sat Purush with Kal to continue, and does not inform him of the existence of the True Sat Purush even though she knows of Him.

Crores: Crore is a scale unit of the Indian number system. One crore is equivalent to 10 millions. (1 crore = 100 lakhs; see also the subsection 'Lakh' on page 196.)

The Anurag Sagar by Kabir – Ocean of Love



Lakh: Lakh is a scale unit of the Indian number system and it is equivalent to 100,000. Since in this number system there is no word for ‚million‘ – the next bigger unit is ‚crore‘ (see the illustration ‚Crores‘ on page 195) –, for numbers between 100,000 and ten millions the term ‚lakhs‘ is used too. So for example, in the Indian method of counting 3 millions equal 30 lakhs.

A part of Kal: So, as a physical father gives away his daughter to her husband, in the same way Sat Purush directed Adhya to develop the lower creation together with Kal. Since as his wife, it is her duty to be loyal to her husband, she ‚has to pay deference to him and she has to play along in his game.‘

On the other hand: even though she has to be loyal, this does not automatically include all bad deeds. Although she is obligated to configure the lower creation, there was no need for her to become corrupt and to pass off Kal as the Sat Purush.

The following story may serve for further explanation: Once Guru Nanak went on a journey. He stayed the night at a guesthouse whose innkeeper often killed guests who passed the night there. He wanted to kill Guru Nanak too, but Guru Nanak enlightened him about the Truth and the karmic consequences of such a deed. At first the innkeeper did not believe what Guru Nanak had told him and he replied that the matter with the karmic consequences could not be right because his family was happy. Thereupon, Guru Nanak offered him to let Himself bind with a rope, whereupon the innkeeper should go home to ask his wife if she agreed with his deeds.

So it happened. When the innkeeper came back he apologised to Guru Nanak and unbound Him since his wife had explained to him that she took the money because she was his wife, but she did not agree with his deeds and, therefore, she had nothing to do with the karmic reactions.





Maya makes Vishnu supreme

“The first son Brahma is reproached, because falsehood and evil deeds were dear to him. Now you are supreme among gods, and everyone will worship you,”

said his mother.

Kabir spoke to Dharam Das:

Thus the mother said those words, full of grace, and made Vishnu the supreme one. Then she went to Mahesh. Looking at her, Mahesh was full of happiness.

Adhya blesses Shiva

Again the mother asked,

“Tell me, my child, you – Shiva – tell me what is in your heart. Ask for whatever you like – mother will give you that. My son, I am determined to give you a boon according to your wish.”

Folding both his hands, Shiva said,

“Mother, I’ll do as you order. I ask for this boon only: that my body will never be destroyed! Oh my mother, shower such grace on me that my body may never perish.”



Ashtangi said,

“This can never happen; no one can become immortal. But if you practise yoga, and control the breathing, then your body will survive for four yugas. As long as the earth and sky exist your body will never perish.”

Dharam Das said:

Explain to me the knowledge. I have gotten all the secrets; now tell me about Brahma. After getting cursed by Adhya, what did Brahma do?

Kabir answered:

When both Vishnu and Mahesh got the boons, they were happy and excited. In their minds they were delighted; whereas Brahma was humiliated.

Dharam Das, I know everything. I will tell it to you one by one. Being cursed, Brahma desperately goes to Vishnu and tells him of his pain; Vishnu consoles him. Brahma became very sad in his mind and went to Vishnu.

Arriving there, he requested Vishnu, saying,

“You are my brother and supreme among gods. Mother is gracious on you, whereas, because of the curse, I am in pain. Oh brother, I am suffering due to my own deeds. How can I blame mother? Oh brother,



now do something by which my race may continue, following mother's words."

Vishnu said,

"Give up the fear of your mind; I will serve you. You are my elder and I am your younger brother. So remove all doubts and worries. Anyone who is my devotee will serve your family too.

I will guarantee this faith in the world: that if you desire the virtues and the fruits of devotion, the yajna and worship done without a Brahmin will not be accepted. Those who will worship the Brahmin will be doing virtuous deeds, and only they will be dear to me. To them alone will I give a place to dwell in my abode."

Kabir spoke to Dharam Das:

Brahma was pleased when Vishnu said that:

"Oh Brother, you have finished my mind's pain. Now I am happy,"

he said.

Kal's Manipulation

Dharam Das, look at the scope of what was done by Kal. He has deceived all the world by it. He makes the Jiva forgetful by making her hopeful, and puts her into the troubles of birth after birth. Bali,



Harishchandra, Van, Verachan, Kunti's son and many others were the virtuous renunciate kings. What place did he give to them? All the world, which is under the control of Kal, knows what has happened to them. Everyone knows that they cannot be purified as Kal controls their intellect by his power. Being in the wave of mind, the Jiva has forgotten; and now she doesn't know how to go back to her own Home.

Dharam Das said:

Listen, my Lord: tell me the story of what happened next. With Your Grace I am now able to recognise the deception of Yama. Now I have definitely put my mind at Your feet. Giving me the Nectar in Shabd form, You have saved me from drowning in this ocean of the world. Now tell me the rest of the story, and explain to me how their curses came to an end.

Gayatri's Imprecation of Adhya

Kabir said to Dharam Das:

Dharam Das, I will tell this to you, the word of inconceivable knowledge:

When Gayatri accepted the imprecation given by her mother, she herself imprecated her mother:



“You will be the mother of those five, of whom I will be wife. You will conceive a child without the help of man and all the world will know this,”

she said.

So both of them suffered the reaction of the cursed. At the appointed time both of them came in the human body.

Description of the following World’s Creation

After all these happenings the world was created. This time eighty-four lakhs bodies and four kinds of creation were formed.

Hymn

First mother created the egg-born and Brahma created the womb-born; Vishnu created the moisture-born and Mahesh undertook the creation of the seed-born. Then the creation of bodies started. Know him who creates the body.

In this way four kinds of creation were spread in all four directions. Oh Dharam Das, now you know the story of creating the four kinds of life. Keep it in your mind.



Illustrations

Control the breathing: This refers to the yogic practice of Kumbhak – retention of the breath.

More detailed information on the different yoga practices may be found in the book ‘Crown of Life’, by Kirpal Singh (1894–1974).

Four yugas: One time-cycle or Maha Yuga – the Sat, Treta, Dwapar and Kali Yuga in succession.

I will serve you: Here Vishnu guarantees the Brahmins’ indispensability in Vaishnavite Hindu ritual and their reputation among the Vaishnavites. Although he, therefore, modifies Adhya’s curse in a wordly way, he cannot prevent its effects after all.

At bottom that is a typical alleviative act, as it is accomplished in families in order to maintain a false harmony.

The only True Harmony is to rest in the Sound Current. On the contrary the false harmony – as it is explained in the subchapter ‘The Attributes of the four Messengers – The Characteristics of Vijay Doot’ on page 541 and in the corresponding illustration on pages 542–543 – is one of the paths of Kal.

Yajna: A Vedic ritual, during which sacrificial offerings are placed in a fire to please the gods or to reach the fulfilment of wishes.

When Gayatri accepted the imprecation: Sawan Singh said that one should never allow a feeling of revenge to come into one’s heart.

The world was created: The creation of the lower worlds, which began aeons ago, is at last completed and the basic life-forms are established.

Eighty-four lakhs bodies: See the illustration ‘Eighty-four lakhs species’ on page 172.





4. The four Kinds of Life

Dharam Das asked this, folding his hands:

Oh Satguru, please tell me this: tell me about the existence of the creation of four different kinds and explain it to me. How are the eighty-four lakhs bodies divided? What is their span?

Kabir replied:

Listen, Dharam Das: I will describe the births to you. I will explain everything to you, one by one; I won't hide anything from you. Listen to me attentively, and don't bring any doubt in your mind.

The Distribution of eighty-four lakhs Births between the four Kinds of Creation

There are nine lakhs kinds of water creatures; fourteen lakhs kinds of birds. I will describe them: insects are of twenty-seven lakhs kinds; thirty lakhs of trees and plants exist. There are four lakhs kinds of rational beings among which the human body is supreme. In other species of life the Jiva cannot know God; tied by karma, she comes and goes.



Why is human Life the best?

Dharam Das bowed his head to His feet and requested the Lord to explain to him:

In all kinds of birth the Jiva is similar. Then why don't they have equal knowledge? Tell me why there is this difference, so that the doubt of my mind may go away.

The Satguru said:

Listen, Dharam Das, you are my ornament; I will explain to you this shortcoming. In all four kinds of creation the Jivas are similar; but listen to what I am telling you now. In the seed-born, there is one element. The moisture-born contains two elements, whereas the egg-born contains three. In the womb-born are four elements, and in the human body five elements are present.

Because of the human body, a Jiva holds the right to understand knowledge. The human body is made for the devotion of God.

What Elements are present in which Kind of Creation?

Dharam Das said to Kabir:

Oh Lord, explain to me, which elements they contain. What elements are in the egg-born and womb-born, and what are in moisture-born



and seed-born? Describe them all to me. Shower Grace on me; don't hide anything from me.

The Satguru explicated:

Listen, Dharam Das, about the elements contained by the different kinds of creation: I will tell you which contains what. In the egg-born are three elements: water, air, and fire. In the seed-born is only one: the element of water is present there. The moisture-born has two elements in it; they are air and fire. The womb-born contains four elements: earth, fire, water and air. Among the womb-born, the human body is supreme, which contains five elements. Kabir says this truly, Dharam Das: you can test it. The body of man is created from the womb-born, but in it five elements are developed: that is why he has more knowledge and goes to Sach Khand after catching Naam.

Why don't all the Human Beings have equal Amount of Intellect?

Dharam Das said:

Listen, oh reliever of prisoners, please clear up my one illusion: all men and women have similar elements, but they don't have similar intellect. Some have compassion, chastity, contentment and forgiveness



in them, whereas some are devoid of these qualities. Some are criminals, some are cool-hearted, and some are as cruel as Kal. Some kill others and eat them, whereas some are very gracious.

Some become happy by listening to the knowledge of God, but some like to sing the praises of Kal. My Lord, explain to me why there are different attributes in different human beings.

Kabir said to Dharam Das:

Dharam Das, listen to me attentively; I will tell you the attributes of men and women. I will make you understand the reason man becomes intelligent or foolish. The Souls who come into the human body from the body of the lion, snake, dog, jackal, crow, vulture, pig, cat, and bodies like that, eat inedible things. Know them as persons with bad attributes. The nature of their past doesn't leave them because of their karmas; only great virtue can liberate them. That is why even though they are manifested as human beings, still they behave as beasts.

From whatever body the Soul has come, she has her nature accordingly: they come as sinners, violent ones and killers, and worship poison. Whatever attribute they have cannot be changed.



How the Effect caused by the past Life's Body can be removed

When one meets the Satguru and He gives him knowledge, he forgets his beastliness; brother, when the sandpaper of Naam is applied, only then is the rust of the Soul removed.

When the washerman washes the clothes, he uses soap: the clothes which have little dirt in them need little labor to remove the dirt. The clothes which are very dirty need more labor. The nature of man is like the clothes and dirt. Some Souls get knowledge with only a little explanation and labor.

Dharam Das said:

This was the description of a few bodies. But now please tell me about every kind of creation. When the Souls come into the human body from all four different types of creation, what attributes do they have? Tell me, explaining them one by one. Oh, my Lord, have Grace on me so that learning this I may get some awareness.



Illustrations

Eighty-four lakhs Births: Lakh is an Indian numeral. See the illustration ‘Lakh’ on page 196. Nine lakhs of water creatures equal 900,000; fourteen lakhs of birds equal 1,400,000; twenty-seven lakhs of insects equal 2,700,000; thirty lakhs of trees and plants equal 3,000,000 and four lakhs of rational beings equal 400,000. All these proportions accumulate the 8,400,000 kinds of species in which a Soul can incarnate. See the illustration ‘Eighty-four lakhs of species’ on page 172.

Rational beings: Includes mammals as well as non-physical entities – ghosts, angels, gods, etc.

The gods have their own realm. Contrary to men, they are, however, not able to grasp the Sound Current and to realize the Truth.

The angels were demanded to bow before man. When they believe they have served mankind enough, they themselves ask for human birth, because only in human birth is one able to know God.

*Angels? Angels worship Whom? He Who has appointed them as angels:
God. Then if you worship God, where is the fear of the angels? You need
no help from the angels when you look to the King.*

*Spiritual Gems –
Questions and Answers,
by Kirpal Singh, 1894 – 1974*

Therefore it is absurd to busy oneself as a human being with angels or even to want to contact them and to call on them for help. Unfortunately, this has escalated more and more during recent years and is even propagated on websites and by formations by now.



From this a downright branch of trade has developed, figures are produced and fee required rituals and inaugurations are offered.

Egg-born: Andaj – those born from eggs, like birds, snakes, fish, etc.

Seed-born: Utbhuj – those that sprout from seeds, like trees, shrubs and vegetables.

Moisture-born: Setaj – those that grow out of sweat, filth, etc., like lice and worms, etc.

Womb-born: Jeraj – those born from the foetus, like men and animals.

Body of man: Man biologically belongs to the Jeraj; the difference between him and the other Jeraj – the Spiritual Dimension – is due to the presence of the fifth element, akash – usually translated as ‘aether’ – which is non-physical.





Recognition of the Souls from four Kinds of Creation

Kabir spoke:

Dharam Das, pay attention to me. I will explain the attributes of the four kinds of creation. After wandering in all four kinds, the Soul comes into the human body. According to the attributes of whatever body the Soul has left before becoming human, the man gets knowledge. Now I will tell you the good and bad attributes of the Souls, according to their past bodies.

Recognition of Humans who come from the egg-born Creation

First of all I will tell you about the egg-born. (One by one I will explain them.)

They have much laziness, sleep, lust, anger, poverty in them. They like to steal; they are very active; and within them they have a strong desire for Maya. They like to backbite and criticize, and to put their house on fire by themselves. Sometimes they weep, sometimes they laugh, sometimes they sing. They like to serve the spirits. When they see others giving in charity, they become jealous and think ill of them.



They debate with others and do not allow any knowledge of God in their mind. They do not accept any Guru or Satguru, and throw away the Vedas and Shastras. They consider others to be inferior, and call themselves superior. They do not understand others as equal to them. They wear dirty clothes and do not bathe. Their eyes remain full of dirt and from their mouth also, saliva flows down.

They like to gamble and are never aware of the Glory of the Guru's feet. Their head is bent, their legs are long and always they sleep.

Hymn

These are the signs of the man which I told you. Discern it, oh intelligent Dharam Das. I told you about the egg-born kind of creation – I have made its secret available to you. I described the signs of the Souls who come in human form from Andaj. I didn't hide anything from you. I am telling you how the Souls are wandering. I will remove all your illusions.

Recognition of Humans who come from the moisture-born Creation

Now I will tell you of the other type of creation, of which qualities I mentioned to you – the Jivas who come into the human body from the moisture-born creation.



Kabir said:

Listen, Dharam Das, I will tell you the secret of Ushmaj.

They go hunting and kill Jivas; they cook them in different ways and eat them. They criticize Naam and the knowledge of God; they also criticize the rite of the chauka and the coconut. They know many ways of talking and they love to explain things to others. In a gathering of people – they lie; they wear crooked turbans leaving one end hanging. They do not bring compassion and righteousness with them, and they laugh at those who help others. They put tilak and sandalwood dust on their forehead, and wearing shining clothes they roam in the market. They have sin in their heart and pretend to be compassionate. Such Jivas definitely go to Yama. They have long teeth and a fearful body. Their eyes are yellow and deep.

Kabir continued:

Hymn

Listen, Dharam Das, now you know about this. Without the Satguru no one can have this knowledge. I have explained to you clearly. It was good you have met me – I won't hide anything from you. Whatever you ask from me, I'll tell you its entire secret.



Recognition of Humans who come from the seed-born Creation

The third type of creation is called immovable. I will tell you the attributes of the Souls coming to the human body from it. I will give you the message of this kind of creation.

The Soul takes up a body according to her previous garb. These Souls have momentary intellect; it doesn't take them long to change their mind. They wear long shirts, girdles, and turbans, and they like to serve in the imperial court. They ride on horses and keep three swords tied to their waists. They wink and flirt with other men's wives – expressing themselves through winks. They talk very sweetly and have lust within them. They peep into others' houses and, when caught, are brought to the king; but even when people laugh at them, they still do not feel embarrassed.

They start to worship one moment and the next they start serving. They forget God in one moment and the next start worshipping Him. They read profound books in one moment and the next start dancing around. They are brave in one moment and in the next are cowards. They are honest in one moment and the next multiply accusations against another. One moment they act religious; the next they do bad karmas. While eating they scratch themselves and are always



rubbing their thighs and hands. After eating they sleep; if anyone wakes them up they run to beat him. Their eyes remain red. What else is left for me to say?

Hymn

Dharam Das, the Jiva coming from the immovable creation possesses an instantaneous mind. I am telling you this truth: that she undoes all that she achieves in a moment. When such a Jiva is met by the Satguru, He removes the effect of the previous body: when she surrenders to the feet of the Guru, He sends her to Sach Khand.

Recognition of Humans who come from the womb-born Creation

Hymn

Listen Dharam Das, while I tell you the attributes and signs of the womb-born: I will tell you now of the fourth kind of creation.

The signs of a Soul coming from Pindaj are this: He lives as a renunciate and keeps silent. He acts religious only after digesting religious books. He goes on pilgrimage and performs yoga and samadhi. He attaches his mind to the Guru's feet. He talks about the Vedas and Puranas,



and sitting among a group of people, he talks about good things. He is able to become a king, and enjoys woman, but never brings any doubt in his mind. He likes wealth and money's happiness, and sleeps on a comfortable bed. He is very fond of good food, and often eats clove and betel nut. He spends a lot of his money on charity and thus he purifies his heart. His eyes are bright and his body is strong and he is brave. He has heavens in his hands – he always bows to the idols.

Hymn

*Oh Dharam Das, she is very humble, so know that Jiva.
Day and night she keeps to the Satguru's feet, and with
determination she follows the Path of Shabd. Oh Daram
Das, one by one I have told you all the truth. I have told
you the signs of all the four kinds of creation. Now listen
about further things.*



Illustrations

Souls from four kinds: Normally in the Wheel of Life a Soul has to cross all forms of beings before she can be born in the human body. But there are exceptions.

Baba Sawan Singh says in this context:

When a Sant walks on the ground, the land becomes pure and sacred. When He walks over the grass or in walking crushes any worms or insects, they get a man's body direct, irrespective of the cyclic order and stages of evolution of creation of life on earth in nature's science. The fruit trees and plants from which the cereal comes which a Sant uses in His diet also get human bodies directly. The tree, a portion of which the Sant uses as His datan (toothbrush), and the cows who provide milk for the Sants also get man's body direct. Similarly the mares, etc., Sants ride, the ants or worms whose bodies touch the flowing water in which a Sant bathes, or any flying bird who happens to see the naked portion of the body of a Sant also get the same advantage.

*Sant: The Master –
by Kirpal Singh, 1894 – 1974*

Now, at the end of the Kali Yuga, many Souls are initiated, and Kirpal Singh wished that they all should be His ambassadors of Truth. The blessings described here will happen to all Souls, coming in contact with an initiate through one or the other kind specified above, but only in the degree, as the disciple is connected with the Truth.



This is one reason why it is so important to do all actions – especially eating and drinking – with Simran or by listening to the Sound Current.

Explain the attributes: The descriptions given here are general, not individual, and there is some overlapping between the different types. Normally no particular individual shows all characteristics.

I will tell you about the egg-born: Such Souls who are lucky enough to be born in the human body directly from lower bodies have not yet learned to use the freedom of the human body and, hence, misuse it in many ways.

But because they owe their humanity directly to the Master, they often are drawn to Him and actually become His disciples. This explains, why Masters often appeal to ‘sinners’ – ‘Why eateth your Master with publicans and sinners?’ (Matthew 9:11) – more than to ‘higher types,’ and why They are so often confronted with misbehaviour and lack of understanding on the part of Their disciples.

Question to Kirpal Singh:

Is initiation predestined or preordained?

Answer by Kirpal Singh:

Yes, it is predestined and preordained in the frame-work of the Divine Plan that certain souls are to be accepted and initiated by each Master during His ministry, and many a time it so happens that those who are ostensibly unworthy are accepted.

*Spiritual Elixir – Part I: VII. Initiation,
by Kirpal Singh, 1894 – 1974*

The Anurag Sagar by Kabir – Ocean of Love



Chauka and coconut: Reference to a symbolic ritual described in the Anurag Sagar.

Crooked turbans: They are shallow. Also turbans with one end hanging down.

He removes the effect: The Grace of the Master can override the limitations caused by the previous body and so the Soul can be liberated.

Signs of the womb-born: These Souls are born as humans as the result of their natural evolution. That way the last level before man is not the ape – as is often wrongly supposed. Darwin's teachings were never proven and will never be proven because the human body was created by God.

But even the Souls who have gotten the human birth will waste it, if they do not get Naam.

It is a great blessing to get human birth, but it is still a much greater blessing to get Naam.





Recognition of the Soul, who comes from the human Body to the human Body

If, when a Soul leaves the human body, she comes again to the human form – listen attentively, Dharam Das, to the recognition of such a Soul.

Dharam Das said:

Oh my Lord, one doubt has crept into my mind: please make me understand. The Souls gets the human body only after wandering in the cycle of eighty-four lakhs births. You told me this before. Why this new statement? Tell me its secret, oh my Master.

Saying this, Dharam Das caught hold of the Master's feet.

Tell me the signs of the man who comes from the human body, and explain to me how it is possible.

Kabir spoke:

Dharam Das, you will understand this very well, as I will now tell you its secret.



When Death comes before his Time

A man who dies before his time is up comes again in the human body. Those foolish ones who don't believe this can understand it by burning a lamp's wick. When a lamp is full of oil, if a puff of wind comes, it goes out – but again it is lighted with the fire. In the same way, the Soul comes into the human body again. Hear, wise one: I will tell you the attributes of such a one. I won't hide any knowledge from you. Such a man is brave among men – fear never comes near him. He doesn't get attached to Maya and attachment; and looking at him, his enemies start trembling with fear. He believes in the True Shabd, and never knows what criticism is. He always maintains love for the Satguru and speaks lovingly with humility. He searches for knowledge, pretending to be ignorant, but he makes people know about the True Naam. The man who has all these attributes, Dharam Das, know him as one who has come from the human body.

Hymn

He who gets the Shabd becomes free of the dirt of birth after birth. The Jiva who gets the Naam and Simran goes to Sach Khand. The Soul who accepts the Shabd of the Master with firmness becomes as valuable as nectar. He goes back to his Home with the strength of Sat Naam and his Soul sings in peace and happiness.



Kal doesn't stop the Soul who has the glory of Sat Naam with her. Even Kal bows down to the Soul who has the stamp of Naam on her.

Why the eighty-four Lakhs Births were made?

Dharam Das said:

I have been told the secret of the four kinds of creation; now please tell me whatever else I ask from You! Why was the stream of eighty-four lakhs births developed? Was it made for man or for the other Jivas to pay off their accounts? Oh, my Master, tell me the reason. Have Grace on me; don't deny me.

The Satguru said:

Dharam Das, the human body is happiness-giving. Only in the human body can the knowledge of the Guru be understood. No matter where a man goes after getting the human body, without the Satguru's devotion he will always suffer. For man this eighty-four was created, as this foolish species doesn't accept Shabd. He doesn't leave the habits of the eighty-four, and doesn't divert his love to the True Naam. Again he goes to the cycle of eighty-four where he cannot find any knowledge of God. He continually runs into the mouth of Kal, but



even then, he doesn't wake up. It is explained to him in many ways, but still he himself invites the problems. If he takes Sat Naam while in the human body, then, with the glory of Naam, he can go back to his Eternal Home.

Hymn

Understanding the Love, rising above the body, the Jiva who becomes firm in the original Naam, gets the Parshad of Simran. And by the Grace of the Master, she comes to the Path. Leaving the habits of the crow, she accepts the Path of the Hansa and separates milk from water. With the sight of her knowledge she sees the invisible. Such a Soul recognizes the Perfect Master.

The Wordless is everything, who is shown by the Word made flesh. Dharam Das, think this over: the Wordless is without elements.

Dharam Das said:

Blessed was the day for me, oh my Lord, when I had Your Darshan. Have mercy on this servant. Understanding me as Your slave, give me this boon: that day and night I may remain absorbed in Your feet; that not even for a moment may my mind waver.



The dust of Your beautiful Lotus Feet purifies many sinners. Oh, Ocean of Grace, Merciful Lord, have Grace on me, oh All-Conscious One. Oh, my Lord, I sacrifice myself on You: tell me more of the story clearly. What was done after creating the four kinds of life? Tell me all the secrets.



Illustrations

Lakhs: Indian numeral. See illustration ,lakhs‘ on page 501.

One doubt: Dharam Das’ doubts that a human being could ever be reborn as another human being; his understanding of the nature of the cycle precludes that possibility. In the western countries, however, many people believe in the opposite: that Souls from the human level can never fall down into the lower creation, but continue to be reborn as humans forever, advancing from birth to birth. Both concepts are wrong. The western presumption is not only wrong, it is also harmful in a special way, because the true cosmic meaning of the cycle of births and deaths is trivialized and perverted, and instead of viewing the wheel as a cause of suffering, it is seen as a gorgeous game: ‘what was I in my previous life?’ – But since it is one of the concessions that Kal received, that no one will know his previous lives, nobody can have an authentic knowledge about his previous births until he has transcended the realm of Kal’s sovereignty. The pictures seen in reincarnation therapies and regressions are deceiving, because mind can produce every kind of scenarios.

Question to Kirpal Singh:

Why must our past lives be concealed from us?

Answer by Kirpal Singh:

It has a significance. The entire human life is a drama based on the inexorable law of karma, which result in union and separation of the souls for the liquidation of their mutual give and take. If one is told about these karmic debts involved and the sons or daughters born to



us are only our past debtors, the reason and sense of their breeding will be harmed. It conceals these truths from the humans for keeping the earth life agoing. You will be perhaps astonished to know that Kal has obtained three main boons from the Almighty, as contained in Sar Bachan. These are:

- 1. Nobody will know of his or her past life;*
- 2. Nobody should know about his or her exact time and date of death; and*
- 3. The Living Master should not grant Holy Initiation to the humans by showing miracles but simply hold Satsangs and if the dear ones come up of themselves and seek initiation, only then should they be initiated.*

*Spiritual Elixir – Part I,
IV. Karma: The Law of Action and Reaction,
by Kirpal Singh, 1894 – 1974*

Even though Kabir speaks to Dharam Das about his previous lives in a very detailed manner, that is not a normal part of the teachings of the Masters – it should be noted that Dharam Das was the successor of Kabir:

Question to Kirpal Singh:

Do you think my husband who passed away last May has reincarnated as yet?

Answer by Kirpal Singh:

It does not fall within the purview of Sacred Teachings to discuss or disclose the Divine Disposition about the reincarnation of those souls



who have passed away. Suffice it to understand that unions and separations in this physical plane are veiled and governed by the inexorable Law of Karma. There is nothing 'premature' as the Divine Machinery works with meticulous precision and nothing happens hap-hazardly, although it may look to us as such. Just as a man standing at the powerhouse can see quite distinctly as to how the smallest cogs and spindles are working, but the person who cannot look beyond these small units cannot understand as to how these are being operated by the Divine Will of the Lord. Reincarnation is a Spiritual Phenomenon which cannot be understood adequately by limited human intellect.

*Spiritual Elixir – Part I:
VIII. Reincarnation,
by Kirpal Singh, 1894–1974*

For deeper understanding see 'The Mystery of Death' and 'The Wheel of Life', by Kirpal Singh (1894–1974).

However, those who have reached self-knowledge know about these things.

Once a German disciple told this incident:

In Germany, one day she hit a man with her car who succumbed to his injuries some days later. After several years, when the disciple worked in a Kirpal project in India, she was summoned to the family of the brother of the project leader. This family had a baby-boy whose lingual frenum was overgrown and had to be cut. Together with the project leader, she drove to the child. She was left unattended with the child and she cut through the lingual frenum. Then Kirpal showed her, that in his last life this child was the man she had hit with her car at that time.



A disciple of Kirpal once reported in a small group:

When I was a child and I attended church, I became aware of the valuelessness of all this; I often did not accept the altar bread and sometimes I removed the altar bread from my mouth and put it into the hymnbook. In the beginning I was afraid that God would come down through the nave to punish me.

[...] When the Americans flew towards the moon, I was very happy. I thought when the astronauts came back to earth they would report of God, because beyond earth it must be possible to see Him or at least His feet – since according to the report of religious communities God takes the earth as his footrest. However, nothing happened. I guessed that something was wrong and I decided to busy myself with other things instead of sitting in church. [...] Thereafter I decided that I will not undertake anything, neither in form of a blockade nor in quest, because if God exists, He must appear.

[...] Years later I received Naam directly within from Kirpal; out of respect to the outer way I went to an initiation afterwards.

In his last life the same disciple received Naam within too, and afterwards he made his way to Kirpal in the Sawan Ashram to meet Him. Kirpal was not present to that time. Instead he met His housekeeper and he told her about his Inner Initiation. She said, that he could not be initiated because she did not know him. Due to this statement, some doubts came up to his mind while waiting for Kirpal. When Kirpal arrived, he immediately went to Him. Kirpal smiled at him. The young man pointed at the housekeeper and only said: ‘She says that I am not initiated.’ Kirpal replied to him, he should go to his room and he should cover his watch. When the Shabd would sound he should take a glance at his watch. If it were 2:00 a.m., he would be initiated. The young man did what was said to him. When the Shabd was audible, he glanced at his watch. It was 2:00 a.m. – Amrit Vela. At that time,



he needed no outer initiation, as this was carried within. Shortly afterwards the young man left the world and some years later he was reborn in Germany.

In a previous life this Soul was a disciple of Guru Gobind Singh and belonged to those who themselves were ready to give their head.

These things are ordinary. But unfortunately the disciples, who are put on the Path at the beginning of the 21st century do not have knowledge of the things which affect themselves, since above all they are occupied with acting out their individuality.

Lakhs: Indian numeral. See the illustration ‘Lakh’ on page 196.

Before his time is up: Not someone who ‘dies’ – only the body can die, not the Soul – before it was time for him to die – nobody can die ‘accidentally’ before his pralabdh karma is finished; it is explained that not even an ant leaves the world without the permission of the Almighty. A Soul can be reborn in the human body only if it is entitled to her, for what there are only three possibilities:

- 1) A Soul is moving in the direction of the Sat Purush respectively the Almighty, but until the time of her physical death she did not have an opportunity to be initiated. Then she will be reborn as a human being – this is very rare.
- 2) Furthermore, an initiated Soul, who was working against the Master-Power – for example by thinking negatively about Saints or by thinking or doing something contrary to the work of the Master-Power – will be reborn in a human body. – This is the only reason why an initiated Soul actually has to take birth again.

The karmic account of the initiates from the moment of initiation on lies in the hand of the Master and Kal has nothing to do with it any more. Whether an initiate has to be reborn or not, only depends on the affinities of his mind. If he still has rough and worldly affinities and



lacks trust, then in such extremely unfortunate cases the soul receives a new birth.

*Letter to a disciple in New York, September 1918,
by Sawan Singh*

Kirpal Singh analogously said:

Everything can be forgiven, but not lack of trust in the Master.

3) Irrespective of the cases named above, there are Souls, who return in the human body although they were already liberated. They have already dwelt in Amritsar or one of the still higher planes and are amar – immortal.*

To these, the circumstances named above do not apply, but they solely come to help, by the order of the Almighty.

* The Inner Amritsar in Daswan Dwar, the first Inner Plane beyond the three worlds, is not to be confused with the outer place, so as the Inner Mansarovar is not to be confused with the homonymous outer lake in the Himalayas. In Spiritual Sense, a pilgrimage to the outer lake is seen as absolutely useless, one has to rise to the Inner Mansarovar. But unfortunately most people prefer outer activities.

There are also cases in which a Soul comes to the world with a mission and the length of her physical life is known from the first moment. When it is time for her to leave the physical body, it happens that this Soul still remains and is further deployed by the Almighty.

It likewise happens that the prahlabd karma that forms and keeps the physical body of an initiate is finished – without that it was known before – but he survives a critical incident occurring then. From this moment such a disciple does not live any more for himself.

The Anurag Sagar by Kabir – Ocean of Love



But generally it has its good reason that – as Kirpal Singh explained it – people usually do not have knowledge of these things. (See the illustration ‘One doubt’ on pages 224 – 228.)

In relation to the abovementioned point 2), in 2010 – at the end of a cycle – the facts of the case with regard to the reincarnation into the human body are fundamentally different.

Basically Kirpal Singh said:

Those, who do not go Home voluntarily now will have a long way before them.

Since the Almighty Himself in the form of Kirpal was here for taking all Souls of the past Masters with Him, there will be no more human birth for the Souls living in our time, to these that, which is written above, applies because a new round begins. These Souls go back to the cycle, and it will take long until, perhaps, they will receive a new chance.

The dust of Your beautiful Lotus Feet:

A living Master is a great necessity in the science of Spirituality. He is the central figure around Which the entire system revolves. He is the Human Pole through which the Divine Power works in this world. Without His guidance and help, one can do nothing and achieve nothing. No wonder then that one has to surrender oneself at the Holy Feet of the Master. As Kamal or the lotus flower is considered to be something sublime and sacred, the feet of the Master are generally spoken of as Charan Kamal or the Lotus Feet, fit to be worshipped and adored in all sincerity and humility. [...]*



Set aside all thy wisdom fall at the feet of a Guru. [...]

Guru Arjan, Sri Rag M5

I. The Lotus Feet

* (For further information see the subchapter ‘Fundamental Explanations / The Living Master’ on page 27.)

*The entire Radiant Form of the Master** as it appears within is blessed indeed. The Divine Light emanating from the feet of the Master is resplendent and is the first to dawn; with it comes the entire form. As a harbinger of the Divine Presence, it is fit to be worshipped and loved. From stage to stage this Holy Light grows in luster.*

Swami Tulsi Das, the famous author of the Hindi Ramayana, spoke of it as follows:

The nails of the Master’s feet are more lustrous than the shining crest jewel. A concentration on them open the Inner Vision and one becomes all-knowing.

Ram Charitra Mansa

I. / (i) Inner Vision of the Master’s Feet

** The Guru Dev.

As the need of a Living Master is of Supreme Importance so is the need of the dust of His feet. Whatever comes in contact with the Divine Human Pole is indeed very blessed: the hem of His garments, the chair or carpet He sits on, the horse He rides on, the things He uses for one purpose or another. Many a person cured himself of leprosy or blindness by touching the hem of Christ’s robe.



The entire world is Thine, my Lord; everyone eagerly seeks for the dust of thy Feet.

Guru Ram Das

The service of thy feet is a panacea for all ills, even the angels and seraphim wish for Thy dust.

Guru Arjan

The Dust of the Feet of Living Masters

The Holy Light that emanates from the feet of the Radiant Form of the Master on the astral plane is often described as the dust of the feet of that form.

Partake of the Bread of Life in the precious immortal Naam, and smear thy forehead with the dust of the Saints.

Guru Ram Das

Sant Tulsi Das Ji speaks of it thus:

Take care to retain attention within the two eyebrows, purifying the mind and body fix thy gaze at one centre; then shalt thou penetrate into the beyond, seeing the reality face to face, oh Tulsi! The dust of the Saints spreads before thee a carpet of Light.

Inner Dust of the Master's Radiant Form

*All Citations from
Naam or Word – Book X,
Subchapter as named above,
by Kirpal Singh, 1894 – 1974*



Question to Kirpal Singh:

Is the formless or sun-like Light also considered the Form of the Master?

Answer by Kirpal Singh:

Yes, it is the astral form of the Master-Power and when one attains proficiency in this Principle, the Inner Radiant Form of the Master manifests of Itself in due course.

Question to Kirpal Singh:

When a soul has made its seat in the eye-focus, is it not the Master Who is seated at the eye-focus?

Answer by Kirpal Singh:

No, when soul is completely withdrawn to the eye-focus, contact with the Holy Shabd Dhun can be had. Soul and Shabd Dhun are of the same Divine Essence. The Radiant Form of the Master manifests at times to assure the initiates that He is with him or her.

*Spiritual Elixir – Part I:
II. Meditation,
by Kirpal Singh, 1894 – 1974*





5. Kal traps the Jivas

Kal creates a Snare

Kabir said:

Listen, Dharam Das, this is such a play of Kal that not even pundits and kadis can understand it. They address Kal as the Lord, and leaving the Nectar, they drink the poison. The four together created this creation and coloured the Jivas in their temporary colour. The Jiva, who has five elements and three gunas in her, knows that with her are fourteen yamas. In this way the human body was created, then killed; and after eating it up, again it was brought into existence. Onkar is the root of the Vedas. In Onkar all the world is lost. Onkar is Niranjan, understand this. And Sat Purush and His Naam are hidden.

Brahma gave birth to eighty-eight thousand, which were developed under the protection of Kal. The bodies who were created by Brahma – their development also took place. And they made the Smritis, Shastras and Puranas, in which all the Jivas were trapped. Brahma misleads the Jivas and makes them firm in the devotion of Alakh Niranjan. Following the teachings of the Vedas all the Souls were deluded and no one knew the secret of Sat Purush. Oh Dharam Das, understand how Nirankar produced this drama.



Hymn

First, by becoming demons, gods, rishis, munis. Then he incarnates himself as the protector and destroys the demons. In this way he shows many dramas to the Jivas – seeing which, the Jivas trust him: ‘He is our lord and Protector.’ Showing the Jivas his performance as the protector, in the end he devours them. When the Souls find themselves in the mouth of Kal, then they repent.

Then Brahma made the sixty-eight places of pilgrimage, karma, sins and virtues. The twelve signs of the Zodiac, twenty-seven planets, seven days, fifteen lunar days were then made. Then the four yugas were created, and the minute, second and breathing time was estimated. The month of Kartik and Magh were considered auspicious. Few can understand this play of Kal! Importance was given to pilgrimages and holy places, and thus the Jivas do not leave illusion and recognize their own self. All were trapped in good and bad deeds. In this way all the Souls were entangled. Jivas cannot be saved without the True Shabd, and without the Essential Shabd, Jivas go into the mouth of Kal. Being afraid, people earn merits, but by their fruit their needs are not met.

As long as the rope of Sat Purush is not caught, the Jiva wanders in different bodies. Kal deludes the Souls in many ways, and so the Jiva



doesn't find the secret of Sat Purush. The Jivas are involved in greed for profit and because of their desires they are devoured by Kal. Nobody knows the drama of Kal! Giving them hope, Kal makes the Souls dance. First listen to the tradition of Sat Yuga, in which Kal takes the Souls and eats them up. Daily he eats one lakh Souls. Kal is a very mighty and cruel butcher. There he has a heated rock, which remains hot day and night, where he puts the Jivas. Burning the Jivas, he puts them to pain. Then he throws them into the cycle of eighty-four. He makes them wander in different bodies, and in this way gives them trouble. In many ways the Jivas cried out that Kal was giving them too much pain.

**The Distress Call of the agonized Jivas;
by Sat Purush's Order, Kabir comes to relieve them**

“Oh Master, please help! the pain given by Kal is unbearable!”

Hymn

*When Sat Purush saw the Souls in such a pitiful condition.
He felt mercy on them. Then I was called by the generous
gracious Lord. He explained to me many things, and ordered
me to awaken the Souls. He told me to extinguish the fire of
the Souls: He said that whoever sees me will become cool.*



I obeyed His orders and took His words on my head. I started from there that moment, bowing my head to Sat Purush. I came to where Yama was harassing the Jivas; where Kal Niranjan was making the Souls dance. I stood there where the Jivas were being burned.

Seeing me they called,

“Oh Lord, please rescue us.”

Then I called aloud the Sat Shabd, and connected the Jivas with the Shabd of Sat Purush.

The Prayer of the Jivas

Then all the Jivas prayed,

“Blessed are You, oh Lord, who has put out our fire. Oh Lord, please save us from Yama. Shower Grace, All-Conscious Lord.”

Then I explained to the Souls that if I were to use force, the Word of the Sat Purush could not be kept.

“When you go in the world and take up a body, love the Shabd. Recognize the Naam and Simran of the Sat Purush and accept the Truth. If, when you come in the body, you will be absorbed in Sat Shabd, only then will your Soul go to Sach Khand.”



Whereof you are attached – there you go

“Whatever desire you remember in thought, word and deed – according to your attachment – you will dwell there. In the body whatever you desire will lead you to dwell there in the end. In the world, after taking up the body, if you forget Sat Purush, Kal will devour you.”

The Jivas said,

“Listen, Ancient One, when we go in the body we will forget this knowledge. We will remember Yam Rai, and think that he is Sat Purush, as the Vedas and Puranas all say: Love the Formless. Demons, men, munis, and thirty-three crores of gods are all tied with the rope of Niranjana. According to his teachings we believed all this, but now we understand the snare of Yama.”

Kabir answered the Jivas:

“Oh Jivas, listen: this is the deception of the mind. Because of mind, the trap of Kal has become stronger.”

Hymn

Using his skill, Kal has created many pleasures for the Jivas. Pilgrimages, fasting, japa, yoga: all are traps of Kal. No one knows the way to escape from them. Kal himself takes up the body and he himself praises his own existence.



He made many qualities and deeds, and caught the Jivas in his trap. Kal is terrible, and the Jivas are in his control. Birth after birth they get punished by him, without recognizing the True Naam.

Kabir said to Dharam Das:

After awakening the Souls and giving some happiness, I went to Sat Purush.

Making them happy, I told the Jivas to understand this knowledge:

“When you take up the body and come into the world, then I will tell you the secret of Shabd. When you catch the rope of Sat Naam, then I will make you free from Yama.”

After teaching the Jivas I went to Sat Purush and explained the sufferings of the Jivas. The gracious Sat Purush, Who is the generous Lord, Who is without desires, and at Whose feet lies our safety, told me in many ways to bring the Souls back after making them remember the Shabd.

Dharam Das then requested:

Oh Gyani, explain to me, and don't hide from me, the Shabd which was told by the Sat Purush. Tell me, oh Lord, which Shabd saves the Souls?



The Satguru said:

I am telling you now whatever Sat Purush ordered: in many ways He explained to me and told me to bring the Souls back, making them remember the Shabd. The Lord gave me that which is latent – understand this: the bodiless Naam is the emancipation-giver. He gave me the authority and the sign to connect the Souls with Him. Without the tongue that Sound is made; but only with the help of a Perfect Master can one get It. Five Nectars are the root of liberation – by which the going into physical wombs comes to an end. The Soul who gets the Naam in this way, He told me to liberate one more generation – than the present one – of the Souls who get that Naam. Such Souls will go to Sach Khand by the rope of Naam and even Dharam Rai will be afraid to see them.

Sat Purush told me,

“When you make these Souls your disciples, make them free from Yama; as I have given you this knowledge, in the same way you give it to your disciples.”

The Greatness of the Guru

One should always keep the Shabd of the Gurumukh in his heart. Day and night he should drink the Nectar of Naam. As the woman has love for her husband, in the same way the disciple should love the form of the Guru. Moment after moment he should gaze at the beauty of the Gurumukh. The disciple should be as the moon bird and the Master



as the peace-giving moon. As the loyal wife is faithful and not even in dreams does she think of another man; and in that way she glorifies both families – hers and her husband's; in the same way the disciple should follow Sant Mat. As the loyal wife remembers her husband, in the same way the disciple should obey the orders of the Master. There is no one superior to the Guru: Dharam Das, understand this! There is no one greater than the Guru. Leaving illusion, worship the Satguru. Even those who serve the pilgrimages, temples and gods with all their heart, sacrificing their head, do not speak beneficial words. The whole world is forgotten in illusion.

Hymn

Oh Dharam Das, Gurubhakti is unchangeable and great. There is nothing as good as Gurubhakti. Compared to it, japas, yogas, tapas, fasting, donating and ritual worship are like straw. Only the Saint on whom Satguru is gracious will accept this in his heart. Oh Saint, you will see the radiance of the lamp of Master's knowledge: if Satguru showers Grace, one can have liberation and security.

The Narration of Sukhdev Ji

Sukhdev was an arrogant yogishwar, nobody else was like him. He went to Vishnu Lok by the power of his austerities, but without the Master he could not remain there.



Vishnu asked him,

“How did you come here, oh Rishi? Without the Master the glory of austerities is not counted. I don’t like the person with no Guru: such a person comes in the body again and again and suffers. Go back and take up a wise and Perfect Master. Only then will you get this place.”

Hearing this, Sukhdev Muni returned; without a Master he could not stay there. He took the bodiless Janak as his Master, and became as happy as the rainbird when it rains.

Narad was the son of Brahma and was a scholar, everyone knows his story: many other gods, rishis, munivars – those who went into the refuge of a Master – crossed the ocean of life. If one gets a Perfect Master, He shows him the Real Path and He makes him see the truth and untruth. Only He is the perfect Guru Who shows the Truth. Other gurus are of no use. He gives the message of Sat Purush and removes the sufferings of birth after birth. One Who does not give the hope of sin and virtue; Who resides in the shade of the indestructible tree; One Who has the quality of Bhirangi – listen, Dharam Das – He is the True Master!



Hymn

He Who shows the void Home – accept Him as the True Guru. Take His words as true Who goes to the Fourth after giving up the three. This body is controlled by five and three. The bodiless Shabd is different from this. He is seen bodiless in the body – I tell you, this is the essence of the Master’s teaching.

– By meditation One Who absorbs Himself in the Bodiless – which is the only purpose of taking up the body – never comes and never goes – He becomes bodiless in the body. If one takes such a Guru, he never has to take up the body in this world again. He on whom Satguru is gracious, never comes and never goes.



Illustrations

Pundits and kadis: Pundits in the traditional use of the term are Indian religious scholars who are well versed in the theoretical knowledge of the Vedas. Kadis – also written Qadis – are Islamic judges which have studied the Islamic scriptures and especially the Sharia, the Islamic law, and on this basis exercise jurisdiction.

The four together: Adhya or Maya, Brahma, Vishnu and Shiva, as explained above.

Onkar is Niranjan: Onkar means ‘the form of Om.’

When the aspirant ascends to this region of Trikuti he hears a sublime melody that is very similar to a tonal expression of the word Om. It is a lingering, roaring sound which is reminiscent of the thunder of storm clouds on earth, but it is full of an unworldly sweetness and harmony. This sound comes from the middle of the rolling sound of the thunder of clouds. Here we have the four-petalled lotus. The light is red like that of the early dawn.

*The Soul's Journey – Part II,
The Way through the causal Realms*

This sound may be high from the ‘normal’ human point of view, and the state of consciousness on the top of the causal plane is the highest possible in the three worlds and a kind of point of rest, just as the eye of the hurricane; but without the initiation through a Competent Master a Soul is not able to transcend this point and since the ruler of this plane – Onkar – is Niranjan, she, the Soul, ultimately will find herself back in the cycle of births and rebirths.



The residents of the causal regions are unspeakably happy, but after a long stay in Brahmand they are still subject to the final rebirth into the physical universe. Hence, they are not immortal as the liberated souls in the purely Spiritual Regions are, but they live during an immeasurable vast and longer scale of time than the beings in the astral and physical universes.

*The Soul's Journey – Part II,
The Way through the causal Realms*

It is a part of Maya, that yogis and many others believe that Om is Sat Purush.

Smritis, Shastras and Puranas: Hindu scriptures, all perpetuating the basic error referred to above.

Sixty-eight places of pilgrimage: The 68 places which are considered to be the most important for Hindus to go on pilgrimage.

Kartik and Magh: Months of the Hindu calendar, as well as of calendars related to this. The month of Kartik – also written Kartika or Katik – lasts from about mid-October to mid-November, the month of Magh – also written Maagh or Maagha – lasts about from mid-January to mid-February. The dates shift yearly since these are calculated according to the moon. Furthermore, at regional level, there are some different calendars as well as a national calendar that has fixed dates.

For the Hindus the month of Kartik that starts with the light festival Diwali symbolizes the victory of good over evil or the victory of light over darkness. In this month many Hindus adjourn to the Ganges or to other rivers to practise Puja rituals and to bathe in the river because they believe that this washes away their sins and their bad karma. The month of Magh is also considered as a month in which sins can be eradicated. – It is said that 'agh' means sin and 'magh' eradicates



the sins. In this month the Hindu Shivaratri festival takes place – though in this respect there are regional differences too – that is dedicated to Shiva and is one of the most important Hindu festivals.

However as Kabir explains at this point all these practices are only illusions and are of no benefit for the Soul.

Few can understand this play of Kal: Even heads of religious communities – as their followers – are brought to busy themselves with outwardnesses.

Once Kirpal Singh told the following:

I met the head of the ... community who is now president of all ... here. I asked him, 'You are the head of the ... community. Tell me, what have you done?' He said, 'I've made ten temples.' I asked, 'Have you made any man?' So, to make temples is easier. To make man is difficult. 'How many men have you turned out?' There is a vast difference between the angle of vision. People are stuck fast in the other way of viewing.

*The Light of Kirpal –
73. Wait, Satan, Wait,
by Kirpal Singh, 1894 – 1974*

So it happens, that when a Temple of God made of stone is demolished, many people bristle at the demolition; it may even lead to a war between the religious groups. Their members regard each other as enemies and slay one another. However, who cares about the demolition of a True Temple of God? – Not those, who wage the war.

The human body is a True Temple of God, in which God resides. The body is the True Temple of God. All Masters say so. If the body is the True Temple of God, how then can we destroy or kill it?

*Satsang – God and Man,
held in Philadelphia, Pa., 1955,
by Kirpal Singh, 1894 – 1974*



All religious wars, crusades and demolitions, which are performed in the name of the respective God of a religious community – Who is in fact only One for all – had been and are initiated by Kal.

On the contrary, the True Crusade, Jihad or ‘Holy War’ is nothing external, but the fight against the own lower pulls.

Another trick, performed by Kal, is the following one:

When a man accomplishes a special work or a good deed and when he is honoured for it (for example by receiving an award), the religious community, the man belongs to, normally claims it for itself (he/she is a Christian, a Muslim, a Jew, etc.).

In reality, it is a matter of the play between the respective Soul and the Almighty, that the Soul is allowed to illuminate by the Light that is granted to her.

Religious communities, however, use suchlike cases, in order to compete against each other. The reason for this is, that the leaders and members often want to regard their own community as superiour to other communities.

Wrong preachings are given by ministers of the various religions instead of giving out the truths which are already in our scriptures. They have been simply proclaiming that their religion, their fold, is the highest and others are in the wrong. The result is, division between man and man and, of course, clashes between class and class. They will be ready, excuse

The Anurag Sagar by Kabir – Ocean of Love



me, just to destroy so many True Temples of God – human bodies – for the outer temples which we raise with our own hands.

*Satsang – God and Man,
held in Philadelphia, Pa., 1955,
by Kirpal Singh, 1894–1974*

The True Way, however, is completely different from this. Kirpal Singh wrote in a circular letter:

Loving and selfless service to humanity is the cornerstone of all religious philosophies and no man can make any progress on the Spiritual Path without cultivating Love within him. The seed of Spirituality that the Master so lovingly sows in the arid soil of our hearts, has to be nurtured with the waters of Love, if quick results are desired. We must so mould our life and conduct that all our acts bespeak His Love. We must transform the desert of our heart into a veritable garden of Love full of lovely blossoms and luscious fruits. From our heart should spring an eternal fountain of Love, so that whosoever comes in contact with it is drenched with Love to the very core of his heart.

*Circular Letter No. 1 –
II: The Importance of Love,
by Kirpal Singh, 1894–1974*

In addition He wrote:

The cause of the Master is the cause of God. It is no religion in the commonly accepted sense of the word and yet it is the highest religion based on Love alone. We cannot keep the illimitable God in watertight limited compartments. God Himself has declared,



I neither live on the high heavens nor on the earth below, yet the wonder of wonders is that I live in the heart of a Momin or Godman.

Again, Spiritual Teaching and Training is a living and practical subject, quite different from secular and sectarian dogmas and so many creeds that we have today. Life, Light and Love coming from a Living Master well out spontaneously from the heart and not from any books on theology. No doubt everything has its own value, but in a world of relativity, the values are all relative. A positive contact with the Life-Principles of Living God is something unique. It stands on a footing which is entirely different.

*Circular Letter No. 1 – III: Spirituality – a Divine Cause,
by Kirpal Singh, 1894 – 1974*

Lakhs: Indian numeral. See the illustration ‘Lakh’ on page 196.

I was called: Kabir now takes an increasingly important position as the Father of Spirituality, the Guru of the ages, Who comes in the beginning of every age for constituting the line of the Gurumukh Gurus. This refers to the Masters of the fifth plane. Independent of these incidents, Master-Powers from Alakh, Agam and Anaami can be embodied, too.

The Word of Sat Purush: Sat Purush does not break His own rules. But for all Souls initiated during or after Kirpal Singh’s (1894–1974) physical embodiment the following applies: because at the end of Kali Yuga the Almighty Kirpal-Power is working directly, the Souls initiated by this Power are not connected with Sat Purush, but with Kirpal. Their goal is not Sach Khand, but Anaami. And Kirpal, Who is the Almighty Himself, is able to grant such Grace which exceeds the limitations of the game of Sat Purush.



Whereof you are attached: This is the law of mystic love: ‘As you think so you become’ and ‘Ask, and it shall be given to you.’ Originally this arose out of generosity of the Sat Purush. He wanted, that His children would receive all they needed. But if Souls – influenced by the mind – have selfish wishes and desires they can fall deeply under the influence of this law.

Kirpal Singh said:

It is a dangerous law, a most dangerous law.

On the other hand this also means:

Whereof you think, there you will go,

and this, used in the right manner, opens up the chance to go Home: when a Soul is really longing for the Almighty, she will be led to Him, that is, she will get the initiation and then, when she furthermore puts her attention to Him, she no longer has to return to the cycle of births and deaths.

(See here also the book ‘Morning Talks’ by Kirpal Singh, particularly the chapters ‘What is True Love I and II’ as well as ‘Whom should we Love I and II.’)

In Christianity this law is also known as ‘As you sow so shall you reap.’ At bottom the whole creation is only the fulfilment of the mystic love.

Kal Niranjan as Dharam Rai – the lord of law and justice – is the governor of this law.

Crores: Indian numeral. See the illustration ‘Crores’ on page 195.

Five Nectars: Punch Amrit, esoteric reference to the five levels of the Sound Current; it defines ‘the bodiless Naam’ – ‘that which is latent’ – which is the True Emancipation-Giver.



One more generation: Sat Purush is guaranteeing that for each person liberated by Kabir there will be one more person of the following generation who will be liberated – thus He insures the continuity of the Path.

When parents are initiated and follow the Path of Sant Mat honestly their children usually also turn towards the Path.

Sukhdev Ji: Well-known story in the Hindu tradition; only a small part of it is told here. In the common repetitions, the crucial part is certainly left out: namely that king Janakar, who once was initiated into the Shabd by Rishi Ashtavakra, on his part connected Sukhdev with the Shabd.

Usually this story, as well as others, is related to the commonly known yoga ways, which are created by Kal. Today – at the beginning of the 21th century – in Germany, Volker B. under the name of ‘Sukadev’ – a variation of the above name – imparts yoga for payment and has founded an institution; although his adopted name suggests a connection or similarity to the previous sage, this is not the case, and so in the school founded by him people are led with Kal’s yoga ways.

Similar to Rambh Doot Volker B. claims that there is nothing to reach because man is already one with the Absolute.

Volker B. followed Swami Vishnu-Devananda who was a follower of Swami Sivananda, a so-called spiritual teacher from Rishikesh. Swami Sivananda combined several of Kal’s yoga ways to a system that was taken to the West by some of his followers.

Kirpal Himself reports on a meeting with Swami Sivananda during His sojourn at Rishikesh and in this context He stated:

In Rishikesh, I met everybody. All were intellectual wrestlers, debating clubs, all performing this elementary step: how to say prayers, how to

The Anurag Sagar by Kabir – Ocean of Love



perform certain rites and rituals. And most of them were doing Hatha yoga practices. Of course, with due deference to it, it makes the body fit, that's all right.

Only one old yogi – later a disciple of Kirpal – named Raguvacharya, was able to rise above body-consciousness and to reach the first Inner Plane – Sahasdal Kanwal.

Yogishwar: Yogi who has reached the second or causal plane. This plane is the highest which is described in most yoga ways, and in their teachings, reaching Trikuti is seen as the highest goal and is equated with ultimate liberation. But that is not true. (Compare the illustration 'Onkar is Niranjan' on pages 244 – 245.)

Krishna was a yogishwar. He is the prince of the yogis, too.

How did you come here: Krishna, the incarnation of Vishnu, also had to accept a Master (Rishi Ingres).

Who goes to the Fourth: He Who goes to the fourth plane – Bhanwar Gupha –, by leaving behind the three worlds. After He has gone beyond Trikuti, first of all He reaches Daswan Dwar und He becomes Trigunatit (see the illustration 'Sadhu' on pages 92 – 95). From now on being a Sadh, He rises and reaches Bhanwar Gupha or Sohang – I and my Father are One.

The five and the three: The five elements and the three gunas, through which Kal reigns the body.

He is seen bodiless in the body: A reference to the Guru Dev or Radiant Form of the Master, Which the real disciple can see Within and with Who he can speak.



III. The Coming of Gyan, the third Shabda



1. Before the Embodiments

Dharam Das said:

Oh Lord, You have satisfied me, the very fortunate one to whom You have given Your Darshan:

I cannot describe Your greatness; I was an unconscious one whom You have awakened. I like Your words – full of nectar. Hearing them, attachment and ego run away.

Now please tell me the story:

How did You come into this world the first time?



**By Order of Sat Purush
Gyani – later Kabir – comes to awaken the Souls –
on the Way He meets Niranjana**

Oh Dharam Das, now that you have asked me I will tell you the story of each age. When Sat Purush ordered me I stepped onto the earth for the Jivas. After saluting Him I started walking and came to the court of Dharam Rai. It was the first time that I came for the Souls and on my head I had the Glory of Sat Purush. By the order of Sat Purush I came to the Souls, and in that age my name was Achint. When I was coming I met the unjust Dharam Rai, who fought with me.

Seeing me, he drew near. With anger and excitement he asked me,

“Yogjit, why did you come here? Tell me. Did you come to kill me? Tell me the words of Sat Purush!”

Then I told him,

“Listen, Dharam Rai, I am going to the world for the Souls.”

Again I told him,

“Listen, unjust one, you are very clever and have deceived the Souls. You have made the Souls forget, and have continuously harassed them.”



You have hidden the secret of Sat Purush and have manifested your own glory to the Souls. You burn the Souls on the red hot rock, and after burning them you eat them. You have given so much pain to the Souls! – that is why Sat Purush has ordered me: awakening the Souls, I will take them back to Sach Khand and will save them from the sufferings of Kal. So I am going into the world and will send the Souls to Sach Khand after giving them the passport.”

Hearing this, Kal became horrible and tried to frighten me.

Dharam Rai said:

“I served Him for seventy yugas, so Sat Purush gave me this kingdom and this greatness. And when I did His service for sixty-four yugas, Sat Purush gave me the eight divisions of creation. You beat me and threw me out! So, Yogjit, now I will not leave you!”

Then I said,

“Listen, Dharam Rai, I am not afraid of you. I have Sat Purush’s Light and strength in me. Oh Kal, I am not afraid of you!”

Then I did the Simran of Sat Purush’s Light and attacked the Negative Power with the weapon of Shabd. Right then I looked at him. His forehead had become black. To me the condition of Kal was that of



a bird when she loses her wings. He became angry, but when he couldn't do anything, he came and fell at my feet.

Niranjan said:

Hymn

“Listen, Gyani, I am pleading with you: you are my brother and still I opposed you – that is a mistake which I have made. I recognize you as equal to Sat Purush, and I don't have any other feeling for you: you are the great all-conscious Lord. Now stretch over me the umbrella of forgiveness!”

– As Sat Purush gave me the kingdom, you also should give me a gift: you are the oldest of sixteen sons and are equal to Sat Purush.”

Gyani said,

“Listen, Rai Niranjan, you are a black spot in the family. I am going to bring the Souls back. I will make them firm in Sat Shabd and Sat Naam. I have come with the orders of Sat Purush to liberate the Souls from the ocean of life. This time, through the Sound of Sat Purush, I will expel you in a moment!”

Dharam Rai made this request:

“I am your servant – don't understand me as somebody else's. Oh Gyani, this is my one request: don't do anything to make me lose. As Sat Purush



has given me the kingdom, if you also give me something my purpose can be served. Now I will obey your words, oh Gyani; you can take the Souls from me. But brother, I will tell you one thing; please accept it as true: the Jivas will not obey you. They will come to me, and find your words useless. The snare in which they are entangled is very strong.

I have created the Vedas, Shastras, Smritis and many kinds of attributes, and the “daughter” of Sat Purush is the head of the three gods. All three of them have created many traps, and from their mouths they give out my knowledge. They make the Souls worship temples, gods and stones, and keep their minds involved in pilgrimages, fasting, japas and tapas. All the world performs the worship of God through sacrifices: I have tied the Souls in this principle. I have made austerities, sacrifices, daily rituals, rules of conduct, and many other traps: so Gyani, if you go in the world, the Souls will not obey you.”

Gyani said,

“Listen, unjust one, I will cut down all the traps and release the Souls. By means of the Sat Shabd, I will destroy all the traps you have created. The Soul who catches my Shabd will become free of all your traps. When the Soul recognizes my Shabd she will give up the illusion created by you, and will rise above your creation. Making the Souls understand the Sat Naam and liberating them, I will take them back to Sach Khand.



Hymn

I will make the Souls firm in the Shabd of the Gracious Forgiver, Sat Purush. Such Souls will be Sahaj: pure and content. They will do the devotion of the Soul, and they will be the abode of pure attributes. By doing the Simran of Sat Purush they will sing the praise of the immovable Naam. I will send the Souls to Sach Khand, keeping my foot on your head.

– Spreading the Nectar of Naam I will awaken the Souls.

Oh Dharam Rai, listen carefully. I will humble your arrogance. By doing the practice of devotion, they will get the passport and I will connect them with the Naam of Sat Purush. The Negative Power can't come near such a Soul, and he will bow down to them when he sees their union with Sat Purush.”

Hearing this, Kal was afraid, and folding his hands, he made this request:

“Oh Lord, you are the gracious giver; shower grace on me, my brother. Sat Purush has cursed me so that I will devour one lakh Jivas daily. If all the Souls go to Sach Khand then how will my hunger be satisfied? Again, Sat Purush showered Grace on me and He gave me the kingdom of this world. You should also shower grace on me. Whatever I ask for, grant



me that boon. Sat Yuga, Treta Yuga and Dwapar – in all these three yugas, just a few Souls should go back. When the fourth age – the Kali Yuga – comes, then many Souls may come to you. Make this promise to me, and then you can go into the world.”

Gyani said:

“Oh Kal, you have created deception, you have kept the Jivas in suffering. I understand your request; oh arrogant Kal, you have deceived me; I accept the request which you have made of me. When the fourth age, the Kali Yuga comes, I will send my embodiment.

First the eight Souls of the same essence of Sukrit will come into the world. After that the new Soul will go in the home of Dharam Das. For the sake of the Souls, forty-two embodiments of Sat Purush will come into the world: Establishing and teaching the Path in the Kali Yuga, They will send the Souls back to Sach Khand.

– I will always be with the Souls to whom They will give the passport into the Sat Shabd, and such Souls will never go to Yama!”

Dharam Rai said:

“Oh Lord, you can establish the Path. Liberating the Souls, you can take them back to Sach Khand. I will bow down to the Soul on whom I see your sign. I have accepted the orders of Sat Purush and now I request this of you, oh Gyani:



Kal reveals his Intention to establish twelve Paths

You will establish one Path and will send the Souls back to Sach Khand. I will create twelve paths and in your name I will teach people. I will send twelve yamas in the world who will spread the path in your name. Mritu Andha, my messenger, will be incarnated in the house of Sukrit. First my messenger will be born and then your embodiment. In this way I will delude the Souls in the name of Sat Purush. Souls who come on these twelve paths will come into my mouth. I am making only this request of you. Showering grace and forgiving me, please grant it.

Kal asks Kabir Sahib for establishing Jagannath

When the first part of the Iron Age comes I will take up the body of a Sadhu. Then I will go to King Indradaman, bearing the name of Jagannath. The King will make my temple which will be repeatedly destroyed by the water of the ocean. My son Vishnu, on whom the seven oceans will take revenge, will come there. So the temple won't survive – the waves of the ocean will drown it.

Oh Gyani, do this: first go to the shore of the ocean. Seeing you, the ocean will not cover you and will recede. In this way I will be established and then you can send your embodiment. Then you can maintain the Path in the ocean of life and can save the Souls with the Naam



of Sat Purush. Any Soul who will come to the shore without the sign of union will not find the way out.”

Gyani said:

Hymn

“Oh Dharam Rai, I understand very well what you are asking me. Maintaining the twelve paths is giving poison in place of Nectar. Now I will finish you and show you my art: cutting the bonds of Yama, I will take them to the Plane of Immortality.”

I thought:

“The Word of Sat Purush cannot go astray; those who will be firm in Sat Shabd – I will make them reach Home.”

“Oh unjust one, I give you permission to establish twelve paths: first your messenger will be born and then my embodiment will take birth. I will go to the shore of the ocean and I will see that the Jagannath is established. After that I will maintain my Path and send the Souls back to Sach Khand.”



Illustrations

I stepped onto the earth: That is, into the lower worlds. Gyani is not yet embodied physically. The meeting with Niranjana – also known as Dharam Rai or Kal – takes place at the very top of the causal plane, because Kal does not exist in a personal form below that.

You burn the Souls: Even in the time before the physical birth, the Soul suffers a great deal:

When the body forms in the mother's womb through the union of the mother's ovum and the father's sperm, it develops there for three months in the heat of the primal fire. The inert being (the Soul not yet acting through the body, editor's note) keeps lying there on one side – the bones in the body come from the father's seed; they have 1600 bonds and joints. The being continues to lie on one side for three months – ninety days – as the bones are formed and tempered by the torrid heat of the primal fire. The pain and suffering endured at that time cannot be described. But a blessing also reaches there: with each breath, the being remembers the Lord and cries out:

Save me, save me! Mercy! Mercy! I have no one.

His absolute trust rests in the Lord, and no harm comes to him there because of the power of Naam.

The body's flesh comes from the mother's blood; it has formed through baking. Outside the womb then, whenever a bone is broken, it will join



together if the individual stays motionless in the same way. So have no worry – at this stage there is not that much pain.

Do your Bhajan and Simran.

If the attention gets distracted, bring it back again. Nothing except Bhajan and Simran can eliminate suffering. The Lord is pleased with you in every way, so you are not to have any worry. When a bone in the body breaks, it repairs itself in three months by joining together – and yours will heal quite rapidly.

*Excerpt from a letter
of Baba Jaimal Singh to Sawan Singh,
from 23 May 1897*

One also can see here that finally everything that is created from the five elements is an illusion – thus medicine also.

‘Daughter’ of Sat Purush: Adhya.

Pilgrimages, fasting, japas and tapas: The mind naturally enjoys practices like asanas and rituals which boost the ego. On the other hand it resents listening to the Sound Current since at this the ego will be dissolved.

I have made [...] many other traps:

But once the Church had come to be accepted, it began to exercise considerable sway over the people. They offered it gifts and titles and made it the final arbiter, not only in matters spiritual, but in matters temporal as well. Thus began a process by which the priesthood turned from the inner to the outer life, from self-abnegation to temporal power. In order to preserve its position, the Church encouraged the growth of doctrines and traditions, that reinforced its monopoly of authority. To strengthen itself, it created a halo around the altar to which it was in service, and condemned the altars where it had no hand. If the self-styled servants

of Jehovah, or those of some other name of deity, were to maintain and extend their position and sway, then it was necessary that all gods of the philistines or of the heathens should be condemned.

*Crown of Life – Part II, Chapter IV: Conclusion,
by Kirpal Singh, 1894 – 1974*

Passport: The initiation into Naam grants the initiate freedom of movement in the Inner Worlds.

Hereunto Kirpal Singh said analogously, that the disciple at the initiation gets a visa – like for the journey to a foreign country.

Lakh: Indian numeral. See the illustration ‘Lakh’ on page 196.

You have deceived me: The Masters do not refuse a request made to them in humility and truth, and this is what Kal has done. Now it seems, as if Kal has been able to take advantage of the generosity of the Master-Power for his own gain, and in this sense he has deceived Gyani. But nothing is ultimately lost; Kal may think he has accomplished something, but all he has gained is time – which, from the point of view of Eternity, does not amount too much.

As the following story illustrates, the Master-Power is always willing to achieve honest requests, even on His own account:

One day a friend of one Baba Jaimal Singh’s (1838 – 1903) disciples asked Him for initiation. Since this Soul was not destined for becoming initiated, Baba Jaimal Singh denied the request. So the man begged his friend, the disciple, for help. He went to the Master in order to intercede and – after he came repeatedly to ask Baba Jaimal Singh to initiate his friend – Baba Jaimal Singh could not refuse the request any longer. But He had to pay a heavy price: because He had initiated a Soul, who was not destined for initiation in this life, the Master had to leave Anaami and descend to Sach Khand.

(Compare ‘Baba Jaimal Singh / His Life and Teachings – Part II: The Torch Bearer’, by Kirpal Singh, 1894 – 1974.)



Note: The photo of a Sikh-soldier that can be found in some English editions of the aforementioned book, acts only as an example and does not show Baba Jaimal Singh, of Whom there are no pictures. Even Sawan Singh – Who was Jaimal’s disciple – hung up a picture of Jaimal’s Master Swami Ji. The non-existence of pictures of Jaimal relates to the fact that this Power always is in the world.

It is reported that once when Kirpal Singh – when He did not yet do the work of a Master – fell into a wild canal in winter, out of which, according to average human logic, nobody could come out alive, His Master Hazur Baba Sawan Singh and also Jaimal Singh appeared to Him to take care of Him. That is how He was rescued and He could escape the icy water after nearly one hour.

Normally a Soul needs thousands of years to go from Sach Khand to Alakh, similarly to reach Agam and a very, very long time to immerge in Anaami, hence this is a gradual merging into the Formless. Today – in the 20th/21st century – under the guidance of Kirpal, Souls are permitted to go the steps from Daswan Dwar – the third Inner Plane which is directly above the three worlds – to Anaami within one life – an inconceivable Grace.

Eight Souls: This refers to Dharam Das and his family and is explained later in the Anurag Sagar. So the line of the ‘forty-two embodiments’ – the Saints coming from Kabir – is founded by Him in the Kali Yuga.

Mritu Andha, my messenger: This messenger of Kal will incarnate himself in Kali Yuga as Narayan Das, the son of Dharam Das.

(See subchapter ‘The Description of Performing Arti’ on pages 398 – 413.)

In the house of Sukrit: Sukrit was Dharam Das’ name before his first embodiment.

(See subchapter ‘The Tale of Dharam Das’ previous Births’ on pages 374 – 397 and illustration ‘Sukrit’ in the same subchapter on page 383.)





Dharam Rai tries to deceive Gyani – later Kabir – and gets a Part of the secret Knowledge

Dharam Rai said:

“Oh Gyani, tell me the sign of union so that I may recognize the Souls who bear it. I will not come near those who will show me that sign. So give me the sign of Naam, oh Lord. Shower this grace on me.”

Gyani said:

“If I tell you this sign, you will become the means of suffering for the Souls. I have understood your deception, Kal: you can’t play this trick. Dharam Rai, I am telling you clearly: I have kept the Glory of Naam hidden within me! Go away; leave those who take my Naam. If you try to stop such Souls, oh Kal, you won’t survive!”

Dharam Rai said,

“Go to the world and bring the Souls back with the support of Naam. I won’t come near the Souls who sing your praise. Putting their foot on my head, those who take refuge in you will cross the ocean of life. I was obstinate toward you. Understanding you as my father, I behaved like a child: even if a child makes ten million mistakes, still the father does not take even one mistake to his heart. If the father turns out the son, then who will protect me?”



Dharam Rai got up and bowed, and Gyani came to this world.

Kabir said to Dharam Das:

When I saw that Dharam Rai was afraid I left that place.

Kabir says:

Oh wise Dharam Das, then I came to this world.

Gyani meets Brahma

I met the wise one. I told him about the Shabda. He listened with attention and asked many questions about recognizing Sat Purush.

Then Niranjan thought,

“My eldest son Brahma is leaving me!”

Niranjan resides in the mind within, so he changed Brahma’s intellect.

Brahma said:

“God is formless without any qualities and cannot be restricted. He is in the form of light and lives in the void. The Vedas describe him as the Sat Purush and I accept the Vedas.”



Gyani reaches Vishnu

When I saw Brahma firmly believing in Kal, then from there I came to Vishnu. I told the teachings of Sat Purush to Vishnu but, being controlled by Kal, he couldn't receive my message.

Vishnu said,

“Who is like me? I have four substances with me: Kama, Artha, Dharma, Moksha; I can give these to anyone I like!”

Gyani said:

“Oh Vishnu, listen! Where do you have the Moksha with you? Moksha is beyond the Akshar. When you yourself are not stable, how can you make others stable? Why are you lying and singing your own praise?”

Kabir said to Dharam Das:

Hearing my fearless speech, Vishnu was embarrassed, and in his heart he became afraid for his own self.

Then I went to the world of snakes and I told Shesh Nag this:

“Nobody knows the secret of Sat Purush; everyone has taken refuge in Kal.”



Then Shesh Nag said,

“Oh brother, recognize the ,saviour‘. He is the only one who will save you from Yama. Whom Brahma, Vishnu and Rudra remember, even the Vedas sing his praise. That ,Purush‘ is my protector. And only he will protect you as well.”

I told him,

“There is another protector. If you believe in me, I can make you meet Him.”

But because of his poison, Shesh Nag had a sharp nature. He didn't take my words to his heart.

Listen, oh lucky wise Dharam Das: then I came into the world. When I came to the mortal world I didn't see any Jiva of Sat Purush. As all were wearing the garments of Yama, to whom could I have given the teachings? They were believing in him who was ruinous, and no one accepted the words of the Protector. He whom they were remembering was eating them up! Then I remembered the Shabda. Being controlled by attachment, the Jivas did not recognize me. In my heart this thought came:



Hymn

Finishing the illusion of Kal I should show the real Kal to people. Saving the Souls from Yama I should send them to the Plane of Immortality.

For this reason I am wandering in this world, but no one recognizes me. All the Jivas have fallen in the control of Kal and, leaving the Nectar, are taking the poison.

Kabir continued:

Then I thought, this is not the order of Sat Purush. His orders are,

“Bring back only him who recognizes and holds the Shabda with determination.”

Oh Dharam Das, what happened afterwards? To you I am describing all that. Brahma, Vishnu, Shambu, Sanak, all of them went in the Void Samadhi.

Then they said to Niranjana,

“Oh Creator, which name should we repeat and on which name should we meditate?”

Everybody is contemplating in the void plane in the same way that the oyster shell contemplates on the raindrop.



Then Niranjan thought of this solution, and from the void cave he spoke in this way:

“Many times the Ra ra was uttered, and ma from the word ‘maya.’”

Both words were united, and the name Rama was given to them as they had desired:

All the world was thus involved in the name of Rama, and nobody understood the trap of Kal. In this way the Name of Rama was created, Dharam Das: understand this.

Dharam Das said:

Oh Perfect Satguru, by Your sun of knowledge my darkness has gone away. Maya and attachment are dense darkness, from which the Jivas cannot come out. Since You have manifested knowledge to me, recognizing the Shabda, my attachment has gone. I am a fortunate one to have You. You have awakened me, the low one. Tell me further: whom did You liberate in Sat Yuga?



Illustrations

So he changed Brahma's intellect:

If you refuse to understand, then nothing can be done. You will just have to continue paying up for your mistakes. Even the Saints are defeated at this point and say, If you will not listen, what can we do?

On your head, the Negative Power's orders; that's why the mind does not obey.

The hand of the Negative Power on your head will not allow the mind to obey you. He will go on increasing the duality to make it more and more difficult and confusing. The negative will not help you to overcome this duality – only the positive can do that. It is a marked difference between the Powers.

One thing I have discovered, my brother; you are dishonourable.

In the end, what can one do if no one wishes to listen and obey? Honour is a noble virtue – what kind of man is this, that has no virtue in him?

Constantly keep the Guru's company; perhaps one day the mind will agree.

*Satsang –
Change your Habits now,
by Kirpal Singh, 1894 – 1974*



(For a more detailed reading of this topic, it is recommended to read the Satsangs ‘Oh Mind, listen for once’ and ‘The Mind replies to the Soul,’ which were held by Kirpal Singh and are based on a hymn by Swami Ji.)

Kama, Artha, Dharma, Moksha: The four purusharthas or aims of human life of the Hindu tradition, from which is supposed that one or the other is every man’s goal. Kama means sensual desire and pleasure; Artha, wealth and power; Dharma, to live a life according to religion or law; Moksha, ultimate spiritual liberation. As Kabir points out, Vishnu does have jurisdiction over the first three, but has nothing whatever to do with Moksha.

Akshar:

Baba Garib Das tells us that the yogis regard Til as ‘Kshar,’ Sahasdal Kanwal or Sahasrar as ‘Akshar’ and Trikuti as ‘Neh Akshar’ The yogish-wars go a step further and starting from Sahasrar, they go into Daswan Dwar for Akshar and Bhanwar Gupha for Neh Akshar, and then the beyond, that is, Sat Lok. [...]

The Spiritual Regions beyond Trikuti are upheld by Sat Shabda – Sphota or the Word-essence – and the lord of these divisions is Neh Akshar but he too cannot outlive the grand dissolution. The Sat Lok or Muqam-i-Haq is the first Grand Division that lies beyond the border line of the dissolution and is eternally the same – Neh Akshar Para – and this in fact is the abode of the Saints, it being Their native Homeland.

*The Crown of Life – Part One,
Chapter Three: III. Hatha Yoga,
by Kirpal Singh, 1894 – 1974*



‘Purush’: The word ‘Purush’ is used, but it is Kal, who is meant.

Any Jiva of Sat Purush: Every Jiva-Sohang comes from Sat Purush. But because of the causality of their actions the Souls were so covered that no receptive Jiva was there.

Rama: Ra means ‘beyond’; the mantra of Rama is very popular even in 2010. It is supposed to take its votary beyond Maya. But it cannot because it did not originate beyond Maya. – It was created by Kal.

The word Rama is also related to a word that means ‘vibration’ in Sanskrit, and is applied to the Sound Current. Of course, the mantra cannot compensate for the Sound Current; in fact, giving away this mantra means placing emphasis to outer things in order to divert from the Truth, and so it is one of the tricks of Kal.

Worship of the Name of Rama, as meant here, furthermore antedates the worship of the avatar Rama, who was an incarnation of Vishnu in the second or Silver Age.

There are three kinds of Ram. These are:

1. The Rama mantra, as Niranjana created it;
2. Lord Rama, the avatar, an incarnation of Vishnu; and
3. Ram Naam, the True Ram, the Sound Principle.

Only the third Ram is adorable and It is indeed adored by the Masters. On the contrary most people in the world generally venerate the first two kinds of Ram.



Kabir goes further and says:

There are four Rams in this world. Three of them pertain to the world; the fourth Ram is the Real One. Dwell upon Him. One Ram lived in the house of Dashrath, one Ram dwells in every heart. One Ram is the creator of this universe. One Ram is distinct from the three attributes.

The first Ram, known as Ram Chandra, was the son of King Dashratha. The second Ram is the mind, which abides in every heart. The third Ram is Kal, the negative power, who has created the three worlds or the three attributes. The fourth Ram is different from these and is free from the three attributes. Everyone contemplates on the three worlds, but never does anyone discover the secret of the fourth One.

*Gurumat Sidhant – Part II,
Chapter I – The Lord,
Ram Rai – The Lord God or Sat Purush
by Kirpal Singh, 1894–1974*





2. In the Sat Yuga: The Embodiment as Sat Sukrit

The Satguru said:

Oh Dharam Das, listen about the Sat Yuga. I will tell you about the Souls to whom I gave Naam. In Sat Yuga my name was Sat Sukrit and by the orders of Sat Purush I awakened the Souls.

The Narration of King Dhondhal

I went to King Dhondhal and made him hear the True Shabd. He accepted my Sat Shabd, so I made him see immediately.

Hymn

King Dhondhal, a saintly gentleman, caught my Shabd with determination. He took the peace-giving Parshad and the water, after touching it to my feet. He was overwhelmed with Love, giving up illusion, he shone. He recognized the Essential Shabd and contemplated on the feet of the Master.

The Narration of Khemsari

After awakening Dhondhal in Shabd, I appeared in the city of Mathura. There Khemsari came running, with many women, old people and children.



Khemsari said,

“Oh ancient man, from where have you come?”

I told him the teachings of Shabd, about Sat Purush and about the form of Yama. Hearing that – when he understood the deception of Yama – Love manifested within Khemsari.

Khemsari has the Darshan – Sight – of Sach Khand

But he had one doubt: only after seeing Sach Khand would he believe. So keeping his body here, I took his Soul within a moment to Sach Khand. After showing him Sach Khand, I brought his Soul back.

After returning to his body, he repented:

“Oh Lord, take me to that plane. Here there is too much of Kal’s miseries.”

So I told him,

“Listen to my words. Obey whatever I say:

Sach Khand is achieved only after Tika is filled

Brother, until the tika is filled up, keep your attention attached to Naam. You’ve seen my Lok, so give that teaching to the Souls.



The Fruit of Teaching the Souls

Even if one Soul comes in His refuge, such a Soul is appreciated by Sat Purush. If a cow, about to be eaten by a lion, is saved by some brave man, that man is praised a lot. The lion is afraid of the brave man. In the same way the Jiva is the food of Kal, and if one makes even one Soul determined in Bhakti he gets the fruit of saving ten million cows.”

Khemsari fell at my feet and said,

“Oh Lord, save me! Shower Grace on me and enlighten me so that I may not fall in the trap of Kal again.”

Sat Sukrit said:

“Listen, oh Khemsari. This is the country of Yama; without Naam the fear cannot be removed. By catching the rope of Sat Purush the Soul breaks the straw traps of Yama. One who gets the gift of Sat Purush’s Naam does not come back in the ocean of life.”

Khemsari said,

“Give me the passport; freeing me from Yama, make me Your own. And to the other Souls in my house, oh Lord, give them



also the gift of Naam. Please put Your feet in my house and explain the message of liberation to the Souls.”

Kabir said to Dharam Das:

Then in his house the meeting of Love took place. The feet which were full of nectar and liberation-giving, stepped in that house.

Khemsari spoke to everyone explaining,

“Brothers, all of you make your life successful.”

Khemsari said to the family:

“Brothers, those who want liberation of the Soul, accept the Satguru Shabd. He is the only one Who can save you from Yama; believe me, this is true.”

Kabir said to Dharam Das:

All the Souls believed in him firmly, so they all came with Khemsari.

They came to my feet and said,

“Oh Lord, liberate us so that Yama won’t harass us and we may chase away the pain of birth after birth.”



When I saw the men and women so helpless, I said this to them:

“No one can stop those who will accept my Shabd. The suffering created by Kal will be finished for the Soul who believes in my teachings. Yam Rai will not go near one who gets the passport of Sat Purush’s Naam.”

Sat Sukrit said to Khemsari:

“Bring what is needed to perform the arti, so that I may finish your Soul’s pain, which was created by Kal.”

Khemsari said,

“Oh Lord, explain to me what is needed for the arti to be performed.”

Hymn

“Listen, Khemsari, to the meaning of arti which I will explain to you. Bring sweets, betel leaf, camphor, banana, eight kinds of dried fruits, five vessels, a piece of white cloth, clean leaves of a banana tree, a coconut, and a white flower – and make a white chauka of sandalwood.

– Oh Khemsari, bring all these things and perform the arti. Marking the boundary with betelnut, perform the chauka by means of the Shabd. And bring other good pure things – the beautiful white ghee of the cow.”



Kabir said to Dharam Das:

Hearing my words, Khemsari obeyed them; immediately he brought everything. He set up the white canopy and was determined to know how to perform the arti. With the wish of Sat Purush, five Sacred Words were created. Devotion, meditation, and knowledge given by the Master were also there. I sat on the chauka, and in the meditation the indestructible Sound Current was manifested.

In the meditation the indestructible Sound of the Shabd came into manifestation – no one can stop It in this world! At the appropriate time the chauka was performed and the radiance of the indestructible Light was manifested. When the chauka was performed by means of the Shabd and the coconut was broken, Kal ran away. When the coconut was struck on the rock, the head of Kal was split open and all the pains went away. When the coconut broke, a fragrance came out which gave the message of Sat Purush. I told them the Five Words and at that time they got the Naam of Sat Purush. Brother, for a moment Sat Purush came and sat there. All the people got up and performed the arti. Again the arti was performed in the house, a straw was broken, and all the people drank water. First Khemsari drank the water and after him the other Jivas drank that with respect. I explained to them about Dhyan. By contemplating on the Naam, their Souls would be saved. I explained to them the ways of living and told them that by doing the Simran of Naam their Souls will go back Home.



Hymn

After giving the knowledge of the Satguru to twelve Souls I went to the Ocean of Peace; I touched the Lotus Feet of Sat Purush, Who, smiling, made me sit in His lap. In many ways the Owner of the Souls asked me about my well-being and happiness. Brother, I was happy looking at the Glory of that place, which was very beautiful.

– Oh Dharam Das, the Glory of the Light of the Soul cannot be described. In Sach Khand the light of one Soul is equal to the light of sixteen suns. For a few days I resided there, then I came to see my disciples. Day and night in this world I remained secretly, and no Soul recognized me. The Souls whom I initiated I sent to Sach Khand. In Sach Khand they were living happily in the Eternal Spring of Sat Purush. Only he sees this who reaches that place. He Who has created this universe is saying this to awaken the Souls.



Illustrations

Sat Yuga: The Age of Truth, or Golden Age, the first and longest of the four ages. Kirpal Singh said, that according to the Hindu scriptures in Sat Yuga the lifespan of humanity was until 1,000,000 years (Source: Talk given in Tustin, California, on 18th December 1963, published under the title 'No new faith, mind that' in the December 1976 issue of Sat Sandesh). The cycle of the four yugas can be understood that way: in the Sat Yuga the physical creation was at its most stable and efficient condition and, since then, has been gradually degenerating. So the physical universe is not subject to an evolution in the sense of an advancement or an progressive bettering but a continuing progressive deterioration; the believe in things getting better is an illusion – nothing more than a hope, and as it is described in the Anurag Sagar too, hope is one of the games of Kal. What really can advance is the Soul, if she is on the ascending bow of the wheel of births and deaths. Then, finally, she reaches the human birth and if she uses this in the right way, she can go to her Eternal Home.

In this regard, in a sense, the people in the Sat Yuga were at a disadvantage: the physical life was so comfortable and secure that it was seen by barely anybody as the trap that it actually is. That is the reason why Kabir's concessions made to Kal for the first three ages are virtually irrelevant: only in the Kali Yuga suffering is such an integral part of the physical life, that significant numbers of people realize the trap as a trap and are seeking the way out.

Sant Ravi Das (the Master of Princess Mira Bai, editor's note) testifies to this:

*In Sat Yuga – the Golden Age – Sat or Truth reigned supreme;
in Treta – the Silver Age – sacrificial oblations had their day; in*



Dwapar – the Copper Age – idol worship was the law of the land; but in Kali Yuga – the Iron Age –, Naam is the most potent and sovereign remedy.

Gauri Ravi Das

Swami Tulsi Das Ji (the author of the Hindi Ramayana, not to be confused with Tulsi Sahib, Who lived later and initiated Soami Ji; editor's note) concurs:

Meditation – on the Sat – prevailed in the first unit of time, Yajnas or sacrifices in the second, Bhakti or loving devotion in the third and now in the forth when evil is in the ascendant and the mind is wholly engrossed in evil like a fish in the sea, Naam or the discipline of the spirit works as the saving life line from the ocean of delusive matter.

Tulsi Das

*Naam or Word – Book One, Introductory,
Naam: The most efficacious Sadhna in the present Age,
by Kirpal Singh, 1894 – 1974*

Yama: Yama is Kal's name as death god.

Tika: The reservoir behind the eyes: it has to be filled with the attention before the Soul can go up. The disciple has to keep the Truth he has received within himself and to increase it by daily practice. If then sometime the reservoir flows over, others can benefit thereof too.

*Those Who have communed with the Word, Their toils shall end. And
Their faces shall flame with Glory, not only shall They have salvation,
oh Nanak, but many more shall find freedom with Them.*

*Jap Ji – Finale, by Guru Nanak,
edited by Kirpal Singh, 1894 – 1974*



Bhakti: The loving devotion of God or the Satguru.

Arti: This word is used in Hinduism in order to refer to a ritual centring around the presentation of light – normally in the form of a lamp with burning camphor; here the word is used more specifically in order to describe a ceremony accompanying initiation in former times which is an acted-out parable, every detail of which is symbolic of one or another aspect of the Inner Path. In a pre-literate age, ceremonies of this type, in which every detail has a specific meaning, which could be committed to memory, served as convenient ways of preserving and passing on the teachings. A long time ago the outer performance of the ritual has been abandoned by the Masters, if actually ever it was performed in the literal sense; the Inner Reality remains however, and is still conveyed in the initiation as described here. (See illustration ‘Arti’ on pages 628 – 629.) Here, it is important to understand, that initiation is no ritual (according to this see Kirpal Singh’s statement about initiation in the illustration named above).

Five Sacred Words: The mental repetition of the basic Names of God, referring to the manifestation of the Naam or Sound Current on each of the five Inner Planes, and given by the Masters for the purpose of Simran or remembrance, was instituted at this time. In the 20th/21st century, these words exist in Sanskrit as well as in an Arabic translation for members of this language area. But the meaning of the words and the relationship of the words to Naam or the Word and to the Inner Planes is the same. Incidentally, the effectuality of Simran is not up to the words themselves, but to the charging they get, when given by a True Saint. – The Simran given by a false Master does not have this charging. (See the illustration ‘Have finished all the snares of Kal for you,’ parespecially from the third paragraph on page 404.

When one repeats sincerely the Simran given by a Saint, Whose representative or Khalsa*, one inevitably sends for the Master-Power or Christ-Power.



** One Who, with the flame burning brightly, meditates in His mind on the One without thinking of another; One Who is filled and adorned with complete Love and affection and does not believe in fasting or the grave or the tomb; One Who recognizes only One and no other and does not indulge in pilgrimages, charity, kind acts, austerities and self-discipline. When the candle burns clearly inside Him, then He is Khalsa or the pure one.*

*Gurumat Sidhant – Part I,
Chapter XIX – Prayer or Supplication,
Do not extend your Hand in Supplication before
anyone other than the Lord and the Master,
by Kirpal Singh, 1894 – 1974*

Radiance of the indestructible Light: Kirpal Singh said on this:

The Light of life is in you; indeed you live by that very Light whether you realize it or not. Each one of you has had an experience of that Holy Light. Now you must live in constant contact with the Holy Light. It is uncreated and shadowless, eternally the same and peerless. The whole creation came into being by the same Light, and that very Light is shining in every heart. All are Divine in nature, and religion is the expression of Divinity already existing in man.

*Spiritual Elixir – Part II:
II. Meditation,
by Kirpal Singh, 1894 – 1974*

And St Augustine said:

I entered even into my inward self. Thou being my Guide and able as I was: for Thou were become my helper. And I entered and beheld with the eye of my soul – such as it was –, above the same eye of my soul above my mind, the Light Unchangeable. Not this ordinary light which



all flesh may look upon, nor as it were a greater of the same kind, as though the brightness of this should be manifold brighter, and with its greatness take up all space. Not such was the light but other, yea, far other from all these [...] He that knows the Truth, knows what that Light is and he that knows It, knows Eternity.

*Loose translation from: Confessiones – Book VII, X,
by St Augustine*

Head of Kal: This means that the Soul rose above mind and, for a while, saw her essence – Sat Purush.

Dhyan: Contemplation; one of the three practices taught at initiation.

Simran: Simran is the name for the remembrance by repeating the five Charged Names, with the help of the tongue of thoughts. Simran, when sincerely undertaken, leads to Dhyan and Dhyan leads to the connection with the Sound Current.

As Kabir said:

The natural inner music is continuously flowing of itself, but only a rare soul knows of this communion; the all-pervading spirit surges through every pore of the body.

The true Simran consists in perpetual attuning of the soul with the inner music, without any outer aid (of lips, tongue, throat or the heart). He who contacts this hidden crest-jewel, is our true friend.

*Spirituality – What it is,
XV. Path of the Masters: Its three Fundamentals, (iii) Sat Naam,
by Kirpal Singh, 1894 – 1974*

Remained secretly: His mission in Sat Yuga was a hidden one, due to His promise to Kal.





3. In the Treta Yuga: The Embodiment as Maninder

Sat Yuga passed away and Treta Yuga came into being. Bearing the name Maninder, I taught the Souls. When I came to teach them, Dharam Rai was afraid in his heart.

He thought:

“Taking the Souls back to the court of Sat Purush, he will ruin my ocean of the world. I have tried to solve this by playing tricks; but being afraid of Gyani, I can’t stand before him. Gyani has the Glory of Sat Purush with him. That is why my traps do not affect him at all.”

So Kal got nothing. By the Glory of Naam, the Souls went back to their Home.

Hymn

Oh Dharam Das, by the Glory of Sat Naam Souls go back to their Home. When the elephant looks at the lion, he becomes terrified and his heart begins to throb. The Glory of the Naam of Sat Purush is the lion, and Kal is the elephant: the Souls catching Naam reach Sach Khand – accept my words as true.

– Be absorbed in the Shabd of the Satguru and act according to the Master’s orders: keep the attention in Naam giving up all doership, illusions and dictates of the mind.



When Treta Yuga began, I came into this mortal world.

I asked many Souls,

“Who will save you from Yama?”

Being controlled by illusion, the innocent Souls said,

“Our Creator is the ancient ,Purush‘. Vishnu is our protector forever, and he is the one who will save us from Yama.”

Some looked hopefully to Mahesh; some sang of Chandi Devi; giving up their husband, they are fascinated by Kal: they are put again and again in the house of karmas, and being ensnared by Kal’s traps, they are being killed by him.

I thought:

“If I could get orders from Sat Purush, I could finish Kal and take all the Souls back – but if I use force I would break my promise – so, teaching the Souls, I will gradually take them back. The Souls are serving him who is their devourer – unknowingly they are going into his mouth.”



The Narration of Vichitra Bhat – in Lanka

After going in all four directions I came to Lanka where I met Vichitra Bhat, who had faith in me. He asked me the message of liberation and I taught him the knowledge. Hearing it, Vichitra's illusion went away.

Becoming very humble he fell at my feet and said,

“Oh Swami, take me in Your refuge. You are Sat Purush's abode of happiness. Today satisfy me and protect my Soul.”

I told him about performing the arti as I had told Khemsari.

Lovingly he brought what was needed – the arti was performed and the Sound of Shabd resounded. Breaking the straw, I gave the gift to him; in his home, no one else understood me. I gave him Simran and Dhyana. I didn't hide the perfect rope from him.

The wife of Vichitra went to the palace and told the queen,

“There is one beautiful Yogi Who is a Great Sage. I can't describe His greatness. He is white and endlessly full of the Highest Qualities. I have never seen anyone like Him.”



My husband has taken refuge in Him and has made his birth fruitful.”

The Narration of Mandodari

– Hearing that, Queen Mandodari became restless to have Darshan. Bringing her attendant with her, she came with gold and diamonds. She bowed her head to His feet – then Maninder gave her the blessings.

Mandodari said,

“This is an auspicious day for me. Folding my hands, I am begging from You. I have never seen a hermit like You. Your body is pure and your clothes are also pure. In whatever way my work can be done, tell me. Forgetting about my caste and family, oh Omnipotent One, make me as a woman whose husband is alive. Support me with Your hand and save me from drowning in the world. Now You are very dear to me. You are gracious and my illusions have run away.”

Maninder said to Mandodari:

“Listen, dear wife of Ravana, by the Glory of Naam the chains of Yama are cut. You see with the sight of your knowledge; I am explaining to you about the true and the false. Sat Purush is immeasurable and



immortal, and He is the Unique One in the three worlds. One who remembers that Lord becomes free from coming and going.”

Hearing my words, her illusion disappeared; and accepting my words, Love manifested in her mind:

“Oh Lord, take me in Your refuge and finish my births and deaths.”

I gave her the initiation, connected her with the rope of Sat Purush, and gave her His signs. She was very pleased to get the rope that led to her home – as pleased as the pauper who gains much wealth. The queen bowed to my feet, and I went into the palace.

The Story of Vichitra Bhat’s Wife

Vichitra explained to his wife and told her to take refuge and liberate herself. Vichitra’s wife accepted his advice, and taking initiation, became free from illusion.

Maninder goes to Ravana’s Palace

Then I went to Ravana’s palace and spoke to the gatekeeper.

I said to him,

“Bring the King to me.”



The gatekeeper politely answered,

“King Ravana is very powerful. Because of the power of Shiva, he fears no one, and doesn’t believe in anyone’s words. He is arrogant and his anger is limitless. If I go and tell him this, he will kill me in a moment.”

Maninder said to the gatekeeper:

“Obey my words and go this time, and you will escape unscathed. Believe my words are true! Go bring Ravana immediately.”

Immediately the gatekeeper went.

Folding his hands he stood before the King and said,

“One Siddha has come to me and told me to call the King.”

Maninder meets King Ravana

Hearing that, the King became angry and said,

“Oh Gatekeeper, you are a foolish man. Who has taken your common sense so that you have come to call me? Not even the sons of Shiva can have my darshan, and you say that a beggar is calling me? – Gatekeeper, listen to me: describe the



form of the Siddha. Describe what clothes he is wearing. Tell me so that I will feel I have seen him with my own eyes.”

The gatekeeper said:

“Oh Ravana, His form is white. He has a white necklace, and His tilak is beautiful. His beauty is as the moon! His clothes are white and everything He has is white.”

Mandodari, the Queen, said,

“Oh King Ravana, such is the beauty of Sat Purush. If you go soon and get connected to Him, your kingdom can become firm. Oh King, give up your name and fame. Touch His feet and bow down to Him.”

Kabir said to Dharam Das:

Hearing that, Ravana became angry – he sounded like ghee that had been put in the fire.

He got up with a sword in his hand and said,

“I’ll go and cut off his head immediately! I will kill him! His head will fall off! We’ll see what that beggar can do to me!”



King Ravana came to Maninder and seventy times he attacked him with the sword he had brought. Maninder held a piece of straw as a shield, and mighty Ravana was striking against that.

Because the King was very proud, Maninder used the straw for a shield. He did this so that Ravana might feel shame.

Mandodari said,

“Listen, oh King, give up the ego and be humble. Bow down to Sat Purush and hold His feet so that your kingdom may remain forever.”

Ravana said:

“I will serve Shiva who has given me this firm kingdom. I will touch only his feet and bow down to him alone.”

– Hearing these words Maninder said,

“Oh Ravana, you are very proud, you haven’t realized my secret, but I will give you one sign: Ram Chandra will come and kill you, and not even dogs will eat your flesh!”

Kabir said to Dharam Das:

I insulted Ravana and then I started for Avadh Nagar.



The Narration of Madhukar

Hymn

After insulting Ravana I came to Avadh Nagar. On the way I met Madhukar the Brahmin, who had my Darshan. He met me by touching my feet, and bowed his head to me in dependence. He requested me to come to his home. In many ways he showed his humility.

– That poor Brahmin absorbed the knowledge within and loved me very much. He accepted the nectar-like knowledge of Shabd cheerfully. I found him completely in my refuge so I told him to realize the knowledge. I gave him the message of Sat Purush, hearing which he became very happy. As the sprouts burn up without water but flourish again when they get enough – as those sprouts become happy when they finally get soaked – in the same way Madhukar became happy when he got Shabd.

Hearing about Sat Purush, he happily said,

“Oh Saint, make me see Sach Khand.”



Maninder said:

“Come! I will show you Sat Lok, and will bring you back after making you see it.”

Kabir said to Dharam Das:

Keeping his body on earth, I took his Soul and made her reach the Immortal Plane. Looking at the Glory of Sach Khand he became very happy, and then Madhukar’s mind believed.

Madhukar fell at my feet and said,

“Oh Lord, now my thirst is quenched. Now take me into the world again, where I will give the teaching to the Jivas. I’ll proclaim the Path to the Souls who come to my home.”

Kabir said to Dharam Das:

Then I brought back his Soul into the world and she entered into the body for the second time. In the house of Madhukar were living sixteen Souls to whom he gave the message of Sat Purush.

“Go and catch the feet of the Perfect One. Only He will liberate you from Yama.”



All believed in Madhukar's words and got the passport of liberation.

Madhukar said,

“Listen to my request! Give Sach Khand to everybody! In this land of Yama, there is so much suffering! No one even gives water to the Soul. Oh Lord of the Souls and mine, shower Grace on us, oh Lord, All-Conscious One.

This is the region of mighty Yama, he harasses all the Souls. Many kinds of subterfuge are here. Death and birth prevail here. Lust, anger and hard desire, greed and maya are very strong. They exist in the gods and sages, and they have destroyed millions of Souls.

– These three worlds are the region of Yama, where the Jivas never have happiness even for a moment. Remove the suffering of Kal and take us to our Home.”

Kabir told Dharam Das:

I found him in my refuge, so I gave them initiation. Sixteen Souls came within, and were taken to Sach Khand. The angels of Yama stood there looking like defeated wrestlers in the arena.



The Souls touched the feet of Sat Purush, and said,

“You have finished our problem of birth and death.”

Sat Purush asked them about their well-being.

Dwij said,

“We are fine after coming here.”

Dharam Das, this is a very strange bani – He Who manifests this hidden secret is the Gyani. The Souls were drenched in the clothes of immortality. Getting the Immortal Body they were very happy. The radiance of the Soul is equal to the light of sixteen suns, and they eat only Nectar. Getting immortality, their bodies were satisfied. Having the Darshan of Sat Purush they became very happy. This happened in Treta Yuga: Souls were liberated by the effect of Naam.



Illustrations

Treta Yuga: The Second or Silver Age. It is said, that in this age people lived about 10.000 years (Source: Talk given by Kirpal Singh in Tustin, California, on 18th December 1963, published under the title ‘No new faith, mind that’ in the December 1976 issue of Sat Sandesh). During this age Vishnu incarnated as the Avatar Rama and at this time the traditional events of the Ramayana* took place.

* The Ramayana originally was written by Valmiki and later on translated by Tulsi Das – not to be confused with Tulsi Sahib, Who lived still later – in the form of a version adapted into Hindi.

Chandi Devi: Another name for Adhya, also called Devi – the goddess, Durga, Kali, Shakti or the divine mother; the partner of Kal.

Lanka: Sri Lanka.

King Ravana: The King of Sri Lanka, a well-known figure in the Ramayana. He is traditionally pictured both as a Vedic scholar or pundit and as a demon.

Ram Chandra will come: Ram Chandra is another name for the avatar Rama – an incarnation of Vishnu. This prediction refers to the later events, described in the Ramayana. Ravana kidnapped Sita – the wife of Rama –, who came to Lanka by aid of a bridge that was made by assistants of Hanuman – the god of the monkeys – and conquered Ravana in a great battle and killed him.

In a magazine article one could read as follows:

On 10th October 2002 the newspaper, The Hindustan Times‘ published a report with the title ‘NASA pictures reveal a 1.750.000 year old bridge made by man.’ There it is said:



NASA pictures taken from orbit show a mysterious, age old bridge in the Palk Sound between India and Sri Lanka. The lately discovered bridge, currently called Adams Bridge, consists of a line of sand banks and is about 30 km long. The unique system of bends and formation related to the accumulated traces of age show that it is manmade. The legend as well as the archaeological research tell that the first traces of man in Sri Lanka are about 1.750.000 years old and the age of the bridge is almost the same. This information recalls strikingly the mysterious legend named 'Ramayana' that describes incidents that should have taken place in Treta-yuga, i.e. more than 1.700.000 years ago. In that epic a bridge is described that was constructed from Rameshvaram to Sri Lanka, lead by the invincible hero Rama, who is considered as a divine incarnation.

*Magazine 2000plus – number 179,
January/February 2003,
article by Armin Risi*

I insulted Ravana: Maninder advisedly hurt Ravana's false pride.

Madhukar the Brahmin: The Grace of the Satguru easily outweighs Adhya's curse, and so Brahmins can be saved too.

One initiate of Kirpal Singh (1894 – 1974), Reverend Emil J. Christesen from Washington, USA, proclaimed at the church that the Living Word exists. Many bishops and leaders of other religions were initiated by Kirpal Singh.

After a meeting with Kirpal Singh, Pope Paul VI travelled to Jerusalem and there he carried a cross as a symbol for the world.

Dwij: Dwij or Dwija means 'someone who is born twice.' Here another name for Madhukar.





4. In the Dwapar Yuga: The Embodiment as Karunamai

After the Treta Yuga came the Dwapar Yuga and again the Souls were attacked by the Negative Power.

When the Dwapar Yuga came, Sat Purush called.

Sat Purush said:

“Oh Gyani, go in the world soon, and save the Souls from Yama. Kal is giving pain to the Souls. Go and cut their chains. Finish Kal and bring the Souls back. Why should they go into the world again and again?”

Then I said these words to Sat Purush,

“Order me, oh Shabd Parwani.”

The Purush said,

“Listen, Yoga Santryan, liberate the Souls by making them realize Shabd. If this time Kal behaves unjustly, my son, chase him out with my Word. The Souls are entrapped in Kal’s noose. Use any means but bring them back to the Supreme Ecstasy. All the Souls will take refuge when Kal’s character becomes known to them. They don’t know how to recognize good knowledge and our advice. They don’t know how to look at things.



Go into the world and manifest the Sehaj Way there. Liberate the Souls by manifesting yourself there. The Souls who accept you will achieve me. Yama will not eat those who believe in you. Go and take out the Souls. You have my Glory on you. There is no difference between You and Me – just as the wave of water ends inert in the ocean. Those who understand You and Me as two different things – Yama will make his place in their heart. Go quickly to the world and make Souls cross the ocean of the world.”

Kabir said to Dharam Das:

Bowing his head Gyani started, and with Purush’s orders came into the world. When the Sound of Purush started resounding in the world, oh Dharam Das, evil touched my feet.

Coming into my refuge, Dharam Rai questioned me in many ways:

“Why are you coming to the world this time? Give me some knowledge of it. I beg you: do not wake up all the world! You are my elder brother, I am your younger. I fall at your feet.”

Gyani said:

– *“Listen to this, oh Dharam Rai. Rare are the Souls who will recognize me. No one believes in Shabd, as you have deceived the Souls so cleverly.”*



Kabir said to Dharam Das:

Saying that I put my feet on the mortal world and once again called out the words of the Spiritual Way. I left the body of Sach Khand and came into the human body. I came into the mortal world and called the Sat Shabd for the Souls. When I came in Dwapar Yuga, I bore the name Karunamai. No one listened to my call, as they were tied by Kal in the chains of great illusion.



Illustrations

Dwapar Yuga: The third or Copper Age. It is said, that in this age, people had lifespans of up to one thousand years (Source: Talk given by Kirpal Singh in Tustin, California, on 18th December 1963, published under the title ,No new faith, mind that‘ in the December 1976 issue of Sat Sandesh). Vishnu incarnated at its close as Lord Krishna, and he misled the Pandava brothers, which resulted in the awful Mahabharata War ca. 3200 B. C.

Sehaj Way:

Naam helps a spirit in the attainment of Sehaj, a state of perfect equipoise beyond the realm of the three Gunas: Satvik, Rajsik and Tamsik; that is equanimity, action, and inertia respectively. It is a state not subject to decay and disintegration.

*Naam or Word – Book One, Introductory:
The Path of Naam leads to Sehaj State,
by Kirpal Singh, 1894 – 1974*

As Sehaj – sometimes also written ,Sahaj‘ – means effortless, too, the term Sehaj Way connotes: the natural or – relatively – easy way. The Yoga of the Masters is often called Sehaj Yoga, especially when it is compared to Hatha Yoga or pranayam practices.

I put my feet on the mortal world: When a Master or Gurumukh reflects Shabd within Himself, in this way Shabd is called for the Souls.

This shall be the Spiritual Revolution at the end of the ages that is not at all an outer event. In fact an Inner Awakening of the humanity shall arise, evoked by

The Anurag Sagar by Kabir – Ocean of Love



the radiation of the many people who were connected with Naam – if these live in the right way.

(See also subchapter 'The Ignominy for the Path of the Saints' on pages 705 – 707)

I proclaimed the words of the Spiritual Path: That means to proclaim the teaching by means of Varan Atmak – spoken words – reposing at the same time in Dhun Atmak – Shabd or the Sound Current.





The Narration of Queen Indra Mati

Then I came to Garh Giri Nar where King Chandra Vijay used to live. In his home was an intelligent queen who worshiped the sadhus, understanding their glory. Standing on the roof, she used to look for sadhus: for the Darshan of Saints she was wasting away. I knew the love which the Queen had, so I started on the road to her house. When the Queen saw me, she said to her servant,

“Go quickly to the road and bring the Sadhu Who is there.”

The servant came and clung to my feet, and told me the words of the Queen.

The servant said,

“My Queen has the desire to have Your Darshan, and sends this message: ‘Give me Thy Darshan, oh Din Dayal, with Your Darshan all my pain will go away.’ ”

Then Gyani said these words:

“I don’t go to the houses of kings and emperors. The work of a kingdom is to give name and fame. I am a Sadhu and will not go to a king’s house.”



The servant came back to the Queen, and folding her hands she said,

“The Sadhu doesn’t come at my request. He says He doesn’t go to the homes of kings and emperors.”

Hearing this, Indra Mati got up and came running to me, and bowed down and saluted me.

Indra Mati said:

“Oh Lord, shower Grace on me. Now please place Your feet in my house.”

Kabir said to Dharam Das:

Looking at her Love, I came to her house. Then I stepped into the King’s palace. As the Queen had said, *“Come to my home. Your Darshan has made me happy.”* So looking at her love I went to her home. I was given a throne, and she washed my feet.

She gave me a throne to sit on and washed my feet, and she gave me a towel to wipe off my feet. Again she washed my feet and drank the water. Wiping my feet, she understood her life as a blessed one.

Then she asked permission for food:

“Oh Lord, make me happy. When Your left-over food remains in my house, I will eat that blessed Parshad.”



Illustrations

I came to her house: Karunamai entered her Inner Self.

She gave me a throne to sit on: The Inner Throne, on which God sits. This refers to the heart, as it is used in the terminology of the Saints. The Saints use the term heart for the seat of the soul – therefore it does not refer to the heart-chakra or the physical heart, which is the seat of the active mind.

Accordingly, Kirpal Singh said the following:

So all Masters say,

The heart has been given to you as a sacred trust. Don't misappropriate it. It is meant for God; let only God, and no other thing, sit on that throne.

*Satsang – Separation,
by Kirpal Singh, 1894 – 1974*

When the Lord sits upon the prepared throne, the soul merges into Him, and the two become One.

*Satsang – No Love without Fear,
by Kirpal Singh, 1894 – 1974*

And washed my feet:

In this regard, Kirpal Singh said:

Once I told Him (Sawan Singh), in the old days, there were customs. They [Masters] would dip the large toe of the foot and give the disciples



the water sanctified by this charging. Then the times did come when they were made to sit before Master's Face and look into His Eyes. Soul speaks through the eyes and they were charged. Then the time would come when they would bring something they had made to Master, some silks or something like that, and He charged their work. [...] Then again the time came when they used to bow down and touch the Master's Feet.

And our Master used to say,

Well, what is lying down there, I'm here. What are you up to? I'm here, through the Eyes.

And now I say,

Well, all right, folding hands is sufficient. Folding hands means you look into the eyes and you see. Why bow down, why not look direct?

*Light of Kirpal – 24. 1970, 10 December:
Five Charged Names,
by Kirpal Singh, 1894–1974*

Parshad: Any gift, often food, given by a Master or Saint, carries His charging and is called Parshad; but the highest type of Parshad is the leftovers of the Master's plate or any food touched or even looked at by Him.

The same veneration is given to Charan Amrit, or drinking the washings from the Master's feet as described above. Both these practices are considered dirty and degrading by Hindus and, thus, their willingness to break these taboos shows their veneration of the Master.

Both these practices are alluded to in the Gospels, too: Jesus was giving Parshad when He sat with His disciples at the Last Supper (St Mark 14:22-24); Charan

Part IV – 4. In the Dwapar Yuga: The Embodiment as Karunamai



Amrit corresponds with the practice of kissing and washing the Master's feet, as described in St Luke 7:37-50 and St John 12:3-8.

In the 21st century Saints give Parshad, but They are not interested in Their disciples to wash Their feet and drink the water.

However, in the same degree as people receive True Parshad and do not use this to weed out their imperfections but consider it only as a material advantage or as a convenience, they correspondingly lose the Inner Blessing. Since Kirpal Singh's embodiment till today – 2010 – this happens increasingly.





Karunamai said:

“Listen, oh Queen, I don’t have any appetite, as only those who are involved with the five elements have this. My food is the Nectar of Naam. Listen, oh Queen, I will tell you in brief: my body is different from the bodies with elements and gunas. Elements and prakritis are the creation of Kal. Kal made eighty-five kinds of vital airs and made the perishable body of five elements. In that body there is one original vital air,⁶ which is called the Soul, Sohang. The Soul is of the essence of Sat Purush, and Kal stops her by involving her in doubts. He has trapped the Souls in many traps. Giving her greed, Kal entangled her in it. I have come into this world to liberate the Souls, and I liberate those who recognize me. Dharam Rai has played such tricks! He has deceived the Souls in many ways. Kal created the artificial water and air, and when they finish, the Soul’s condition becomes very bad. My body is different from these things, as my body is not made by Kal. Limitless Shabd is my body – understand this. I have explained it to you in brief.”

Kabir told Dharam Das furthermore:

Hearing these words she became surprised. Then the Queen spoke these words:

“Oh Lord, I am amazed! There is no one else of this nature.”



Coming fully into my refuge, Indra Mati said,

“Oh Abode of Grace, shower Grace on me. One by one explain to me all this mystery. There is no one equal to Vishnu, not even munis like Mahesh and Brahma. This perishable body is made of five elements. The intelligent people are no exception.

– Oh Lord, how did You become different from them? Quench my thirst, giving me Your recognition. Oh Lord, I am surprised as there is no one else like this! Who are You and from where have You come? Oh Lord, from where did You get this worryless body? Oh Gurudeva, what is Your name? Explain all these mysteries to me. I don’t know Your secrets, that is why I’m asking You in this way.”

Karunamai said:

“Oh Indra Mati, listen to the beautiful story, and I will explain to you the Holy Qualities. My land is different from the three worlds. Yama doesn’t exist there. That is the land of the Original Person. That beautiful land is Sach Khand. It can be reached only after accepting the True Naam. Purush’s body is a marvelous Light; the beauty of the Soul is very charming there. The Glory of Purush is so much – what example can I give from this world? There is nothing in these



three worlds which can be given as an example. The moon and sun are in this plane, and there is no other thing as radiant as they are here. In Sach Khand it is such that even one cell of that place can make crores of moons feel shy! When the beauty of one cell of it is such, then how can I describe the beauty of His face? The Purush is lustrous and radiant. Now I will tell you about the beauty of the Souls. One Soul's light is equal to the radiance of sixteen suns. The Souls remain satisfied there with Agar-Vasna. There the night never comes. There the Light of Sat Purush's body always remains. What to say? There is nothing else. Blessed is the Soul who reaches there. I have come from that plane, my name is Karunamai. I'll tell you the words of the home of happiness. I came in Sat Yuga, Treta and now Dwapar too. In all ages I have come. Those Souls who awaken, I send them to Sach Khand."

Indra Mati said:

"Oh Lord, You came in other ages. What were Your names in those ages?"

Karunamai said:

"In Sat Yuga I was called Sat Sukrit. In Treta my name was Maninder. In all ages I had one or another name. I sent those who recognized me to Sach Khand."



Illustrations

My body is different: One of the implications of Gyan's promise to Kal not to fully manifest in the first three yugas is that He is not compelled to inhabit one of Kal's bodies. So His body did not have the same needs as the physical bodies of other people. In the Kali Yuga, Kabir took birth into a physical body.

Prakritis: The prakritis – basic attributes of matter – are subtle forms in varying proportionate parts of the elements. There are 25 prakritis – five per element.

These are:

- 1) ether – wishes, anger, shyness, fear, amorousness.
- 2) air – running, walking, smelling; contracting, expanding.
- 3) fire – hunger, thirst, sleep; personality; laziness.
- 4) water – ojas power (vital fluid); blood, fat, urine, saliva.
- 5) earth – bones, flesh, skin, veins, hair.

Artificial water and air: The body lives especially by water and air. Without nutrition man can stay alive for some time. Without air he asphyxiates agonizingly within a few minutes and without water he dies of thirst after three or four days. Since in general the Soul is identified with the body, these forms of death are the most terrible ones. Therefore the body should be provided above all with clean water and fresh air. The reason for drowning is not the water but one's own fear. In the Inner Realms the Soul can drown in the ocean of life when she wants to cross it herself, that is, she works on her own intention for the Truth and eventually she puts it aside. (See illustration 'Without a Master he will want to cross the ocean' on pages 569 – 573.)

Crores: Indian numeral. See the illustration 'Crores' on page 195.

Agar Vasna: 'Abode of fragrance.' Here the Souls remain with the desire of the Almighty (see the subchapter 'The Manifestation of the sixteen Shabdās' on page 120) and page 618, subject 'Brahmacharya.'





Kabir continued:

Oh Dharam Das, I explained everything to her and told her the story of the first and second ages – hearing which, she became more eager and asked many other things. She asked about the beginning and end of creation, and about the character of Yama – which I explained to her. I told her how the sixteen sons were born; how Kurma’s stomach was torn and the Goddess was created – I explained all that to her. I told her how Kal swallowed Ashtangi and then took her out; and how the earth and sky were created. I told her how the three sons churned the ocean. I told her the ways in which Kal had deceived the Souls. Hearing all this, her previous illusion ran away. Becoming happy in Love, she caught my feet.

Impatiently she folded her hands and said,

“Oh Lord, save me from Yama. I sacrifice this whole kingdom to You, and will give up all this wealth and property. Merciful God, take me into Your refuge! Cut my chains and make me happy!”

Karunamai said:

“Oh Indra Mati, listen to my words. Surely I’ll cut your chains. Recognize me and be determined in the faith. Now I’ll give you the Naam, the authority. Perform arti and take Naam, then Yama will go very far away. Recognize me and have faith in me; take Naam and cross the ocean of life. Bring what is needed for performing arti. I have



nothing to do with your kingdom. I don't like wealth and property, I have come into this world to awaken Souls. You have brought this wealth here – respect the Saints in a good way. All the Souls are of the Lord Sat Purush, but as they are compelled by attachment, they are in darkness. The essence of Sat Purush resides within everyone, but it is not manifested; it remains hidden.

Hymn

All the Souls are of Sat Purush, but because of attachment and illusion, they have become another's. All this is the trick of Yamraj. In the world the snare of illusion is primary. Being controlled by Kal, Souls fight with me; and being controlled by attachment, they do not recognize me. Leaving Nectar, they love poison; leaving ghee, they drink water.

– Rare are the Souls who recognize me after testing Shabd!
They run and meet their Beloved and give up the support of Kal.”

Hearing the words of security, Indra Mati spoke very sweetly:

“You have given happiness to me – the lonely one – and with Your Grace I have recognized the fathomless Lord. Oh Lord,



now I've recognized You! – surely You are Sat Purush. Sat Purush, Who has created the planes, has graciously showered Grace on me. In my heart I've believed that no one else is greater than You. Now oh Lord, tell me about arti whatever is needed tell me.”

Kabir spoke:

Oh Dharam Das, I told her as I had told Khemsari:

“Perform chauka and get ready. Then I will give you my Naam.”

Then the Queen brought what was needed, and sitting on the chauka she became determined to accept Shabd. Performing the arti she was given the passport. Then she received the Dhyan of Purush, His Simran and Naam. Thus the Queen received Naam, and, after bowing her head, she got up.

Then the Queen explained to the King,

“Oh Lord, you will not get such an opportunity again. Accept His refuge if you want liberation. Believe my word!”

King Chandra Vijay said:

“Oh Queen, you are my wife. Our devotion cannot be separated. I'll see your devotion – how you will make me liberated.



*I'll see the glory of your devotion – how I will get to Sach
Khand, ending all the pain”*

Kabir said to Dharam Das:

Again the Queen came to me. I told her the character of Kal.

When she came, I told her these words:

“Listen Queen, to my one word. Kal plays tricks and deceives. Kal will become a snake and will come to you. He will bite you – I am telling you. I’ve made you my disciple. Knowing this, Kal Takshak will bite you. So I will make you remember the Simran, doing which Kal’s poison will go away. I have given you the Supreme Shabd, so Kal’s poison will not spread in you. Then again Yama will play another deception – I am telling you the character of that also. Playing this deception, Yama will come near you – I am telling you this secret too. He will disguise himself as the high Soul and will explain the knowledge to you as if he were me. He will tell you ‘Oh Queen, recognize me. My name is Gyani and I’m the destroyer of Kal.’ In this way Kal will come to deceive you – but I will tell you how to recognize him: Kal’s forehead is narrow – I am telling you about the eyes of Kal. I have told you about the identification of Kal – all of his body is white.”



Then the Queen hurriedly came and caught my feet and requested,

*“Oh Lord, take me to Sach Khand. This is the land of Yama!
Take me to Sach Khand so that all my problems may come
to an end. This is the place of Kal, oh Lord! Take me to the
Limitless Plane.”*

Then I told the Queen,

“Listen to my words attentively. Now your connection with Yama has broken, and your illusion is gone as you’ve been given the knowledge. Day and night repeat the Naam of mine, and what evil can Kal do? Keep yourself connected to Naam until your destiny is completed.

Hymn

Day and night repeat my Naam, and you will be in remembrance whenever Kal would deceive you; until the destiny is settled, the Soul cannot permanently go. Look at the great creation of Kal – he comes as an elephant in this world. But looking at the tiger, the elephant becomes afraid and doesn’t come before him again.

– Kal is like that elephant. The Glory of Sat Purush is the tiger. Always keep the shield of Naam. The sword of Kal will not prevail against it.”



Illustrations

Yamraj: The king of death, one of the aspects of Kal. He bears this name in his function as the ruler over the fourteen yamas (dark angels of death; see illustration ‘Yam Doot’ on page 332).

As there are ‘fourteen jewels’ (see illustration ‘First, second and third churning’ on pages 163–164), so there are fourteen yamas.

Kal Takshak: Takshak is a serpent king from Indian mythology; here he is identified with Kal who also appears as a serpent within sometimes. (Compare also the role of the serpent in the bible.)

Baba Sawan Singh wrote in a letter to a disciple:

Kal Purush often takes the form of serpents etc. and he appears in dreams, but he disappears if one repeats the Holy Names. [...] It is our bad karma, and it is the best to destroy the serpent by contrast her with the Holy Names.

Letter from 27 September 1919

Some people and cultures believe that serpents appearing in dream announce forthcoming prosperity. But this is not the case.

If one has realized the astral light, he can dance at the serpent’s – the mind’s – head, as Moses did it.

Kirpal Singh once said that when Guru Nanak was lying in meditation under a tree, a cobra stood before Him in order to guard His face against the sun. Continuing, He reported:

We had a similar event in our Satsang meetings at Delhi. About 2000 people were sitting there; and while I was giving a talk, one cobra,



a little cobra, came out and stood on the stage just like that (Master demonstrates) in front of me (you). And the people said:

A cobra is coming!

I said,

Never mind; go on with it. Let him come and stand here.

And he – the cobra – stood for one full hour, hearing the talk that was going on, looking at me. When the talk was over, he sneaked away, and the people said,

Let us kill him.

Why? He has not ... done you anything. Why kill him?

So this is all meant to say, if you have Love for all, even snakes won't harm you. We have got a proverb: 'Be wise like snakes.' Snakes are very wise, mind that. [...] When you see a snake and think, 'Oh, kill him!' the very thought goes out and he safeguards himself by attacking. If you have no evil thoughts for anybody, they won't do any harm to you.

*What is True Living –
Satsang from 11 December 1963,
by Kirpal Singh, 1894 – 1974*

Kirpal Singh said correspondingly:

When a man has all Love, even the snakes come and bow before him.



So, once a disciple of Kirpal Singh, who was blessed with Naam by Him after 1974, told about this incident:

One day, he experienced within, that Kal Purush came in the form of a colossal green serpent, which slowly crept toward Kirpal's Sarovar. All present initiates ran away, but he remained; he did not have any fear. Finally the serpent bowed in an awestricken manner before Kirpal's Sarovar. When the disciple asked Kirpal – within –, why the others run away, He said: 'They did not have love.'

Source: Bhai Jamal

Destiny is settled: No one can go through the transformation which is called death until his / her pralabdh karma or destiny is fulfilled.





Indra Mati said:

“Oh Lord, I understand what You are saying. I take Your words to my heart. I request one thing of You, oh Swami, as You are the All-Conscious Lord. Kal will harass me as a snake, and then he will come in the form of a high Soul: oh Lord, please come again to me, and then take my Soul to Sach Kand!”

Gyani said,

“Listen, oh Queen. I am telling you one thing clearly. Kal will come with many tricks. Don’t give him allegiance – looking at me, Kal will run away. After him I’ll come to you, and I will make your Soul reach Sach Khand. I have given you the Shabd. Day and night repeat It attentively.”

Kabir told Dharam Das furthermore:

After saying this much I disappeared. Then Kal came in the form of Takshak. Takshak came in the palace, and sat on the bed of the Queen. When half the night had passed, the Queen got up after serving the King. She bowed her head to the King and came to her palace. When she lay down on the bed, the snake bit her on the forehead.

Then Indra Mati called like this:

“Takshak has bitten me!”



Hearing this, the King was afraid and hurriedly came to her, calling the poison remover.

The King said,

“If you can keep my beloved alive, and the poison of the Takshak goes away, I will give you a small kingdom.”

The Queen was repeating the Holy Shabd and she kept her attention towards the Lord.

The doctors and poison removers were dismissed, as she said,

“The Lord of all mankind is not far away. My Satguru has given me a Simran. The poison will not affect me, just as the darkness goes away as soon as the light of the sun comes.”

She said,

“My Master is great!”

She got up, seeing which the King became very happy.

Yam Doot went to Brahma, Vishnu and Mahesh:

He said,

“The power of the poison didn’t act. It ran away because of the wall of the Glory of Naam.”



Vishnu said,

“Listen, Yam Doot: make your body white. Deceive the Queen and bring her. Obey my words.”

The messenger made his whole body white, and with much enthusiasm, he went to the Queen.

He spoke these words to her.

“Why have you become sad, oh Queen? You know me! – Why have you become the one who doesn’t recognize? I gave you initiation and the Simran. Oh Queen, my name is Gyani. I will kill and smash Kal. When Kal came as Takshak to devour you, I came and saved you. Leave the bed and touch my feet. Give up your ego. Now I come to take you and to give you the Darshan of God.”

Then Indra Mati looked for the signs as her Lord had told her. She became surprised looking at the three lines, which were yellow, white and red in colour. Noticing his narrow forehead, she looked at that again, and her doubts were confirmed.

She said,

“Doot, go back to your country, as now I have recognized your form. Even if the crow puts on a lot of make-up, how can he have the beauty of the Hansa? So I have seen your form; my Master is competent.”



Hearing this, the messenger became angry and told Indra Mati:

“Again and again I am explaining to you, but you don’t understand – your intellect has run away!”

Saying these words he came near Indra Mati and slapped her. He slapped her face, and the Queen fell down on the ground.

Then Indra Mati did Simran and said,

“Oh Master, Gyani, help me! In many ways Kal has harassed me. Oh Lord, cut the noose of Yama!”

Kabir said to Dharam Das:

I couldn’t stay away after hearing her call: listen, Dharam Das, this is my nature. When the Queen called me, in one moment I was there. Seeing me, she became happy and from her mind the fear of Kal ran away. When I came there, Kal went away and the Queen’s body was purified.

Then Indra Mati, folding her hands, said,

“Oh God, listen to one request of mine: now I have recognized the shadow of Yama, and I will not live in this country anymore. Oh Lord, take me to my own country, as here there are many sufferings of Kal.”

After saying this, she became sad and said,

“Take me to the Sat Purush right now!”



Kabir continued to tell Dharam Das:

First of all I took the Queen with me and finished the subject of the difficult Kal. Right then her destiny karma was paid off, and then I went to Sach Khand, taking the Queen. I took her to Mansarovar, which filled her with amazement. I made her taste the Nectar from the Pool of Amrit, then I put her feet in the Kabir Sagar. Beyond that is the Ocean of the Surat. Reaching there, the Queen became pure.

When I made her stand at the door of Sach Khand, the Queen became very happy looking at it. The Souls came and embraced her, sang the welcome song and performed the arti.

All the Souls honoured her and said:

“You are a blessed Soul who has realized the Satguru. It is good that you are free from the snare of Kal, and all your pain and suffering is over. Soul, come with us, have the Darshan of Sat Purush, and bow your head to Him. Indra Mati, come with us and have the Darshan of Sat Purush.”

Indra Mati joined the other Souls and, in excitement, sang the happy song. All the Souls are walking and praying for the Darshan of Sat Purush.

Then I requested Sat Purush,

“Now give Your Darshan to the Souls who have come near. Give them Your Darshan, oh Din Dayal. Be gracious on them, oh Liberator.”



Then the flower bloomed and these words were heard:

“Listen, oh Gyani, Yog Santayan! Bring the Souls and make them have Darshan.”

Hymn

Gyani then came near the Souls and took all of them. The Souls became beautiful after having the Darshan of Sat Purush. After bowing down, all of them put their attention on Sat Purush. Then He gave some fruit of Nectar which was received by all the Souls.

– Just as the lotus blooms after getting the light of the sun, in the same way the sufferings of the Souls from ages and ages are finished after having the Darshan of Sat Purush.



Illustrations

Serving the King: Matrimonial service in all concerns of the everyday life. When the wants of the partner are supplied, one is free for the Spiritual Practices. To carry out one's duty in matrimony is no breach of chastity and cannot be an encumbrance to the Spiritual Progress.

Yam Doot: Doot means messenger. Yam Doot is usually translated as angel of death, as they are the messengers of Yama, the death god. There are good and dark angels of death. The good ones are the kinsmen for instance, who were departed earlier, and who ask the Soul in a friendly manner to come with them. The dark ones ruthlessly pull the Soul out of the body. Both bring the Soul in front of the tribunal.

Kirpal Singh stressed that the family members are the angels of death.

When an initiate leaves the world, one should arrange that nobody stands at the foot of the bed because the Master stands there and takes along the Soul through the eyes.

Looked for the signs: Negative entities can imitate the Master's form but not completely – only enough to fool someone who wants to be fooled.

When Kal appears somebody in the form of the Master he can be identified due to the fact that he has a small forehead and yellow eyes.

In the book ,A Great Saint – Baba Jaimal Singh', Kirpal Singh reports of an adequate experience which His Master Sawan Singh once had:

Baba Sawan Singh Ji in a letter to one of His disciples makes the necessity of a Living Master in the mystic Path very clear indeed:

When I was in the hospital on account of the fracture of my leg, one day when I was meditating, Baba Ji's form appeared before me. Baba Ji, or rather what seemed to be His form, said: ,If, in a case of emergency,



meat and drink are used, there is no harm. ' But when I repeated the ,Five Names,' he got up and walked away. Now, because I had seen Baba Ji in real life and could visualise Him, I found out this trick. But those people who concentrate on the old Masters Who passed away thousands of years ago are likely to be misled. His (the Saint's) eyes and His forehead cannot be imitated. Hence, you always require a living teacher for the pupil, a living physician for the sick, a living husband for the wife and a living ruler for the people. I maintain that no one else can help a disciple so much as a Living Master.

*A Great Saint / Baba Jaimal Singh –
III. / (iii) The Perfect Master,
by Kirpal Singh, 1894 – 1974*

Simran: If she had been doing Simran still earlier, the Yam Doot could not have slapped her and her Master would have heard her and would have come. This is one of the uses and effects of Simran: to protect the disciple from negative harassment.

As already mentioned above, the Simran that was received from a Saint, His representative or a Khalsa, will send instantly for the Master- or Christ-Power, if it is repeated sincerely.

Finished the difficult Kal: Paid off her outstanding karmic debts, so that she could go to Sach Khand.

The Souls came and embraced her: The Souls from Sach Khand who do not have any desire to go anywhere else. See the illustrations 'Agar Vasna' on page 317 and 'His desire is very fragrant' on page 123.





**How Indra Mati, after reaching Sach Khand,
finds Karunamai and Sat Purush as the same Form**

When the Queen saw the marvellous beauty of the Sat Purush, and the wine of Nectar, she became overwhelmed, and clung to His feet, as her Soul was wise and full of good attributes. He put both His hands on her Soul, and she became happy as the lotus blooms in the sunlight.

The Queen said,

“Blessed are You, oh Karunamai, Who brought me here after finishing my illusion.”

Then Sat Purush told the Queen,

“Go and call Karunamai.”

Kabir said to Dharam Das:

She came to me, and looking at my form, she, my servant, was astonished.

The Queen said,

“This is surprising! I can’t see any difference. Whatever qualities I saw in the Sat Purush, in Karunamai also I see every single one!”



Running, she – the wise Soul – touched the feet and said,

“Oh Lord, now I know all your character. You are the Sat Purush and You called Yourself the servant. Where did you hide this Glory? In my mind I know this for sure: that You are the Sat Purush and nobody else is. I have seen this after coming here. I hail You, oh Competent One, Who woke me up.”

Hymn

Oh Abode of Mercy, You are the blessed One. Your wise Naam is the remover of worries. You are indescribable, unmoveable, immortal, steady, pure, glorious and endless. You are without doubts, selfless, the support of the world, nameless, firm and indestructible. Oh Lord, You are the beginning of everything, and maker of all the creatures.

– You showered Grace on me and woke me up, understanding me as Your own. You cut the snare of Yama and You brought me to the Ocean of Happiness.”

Kabir said to Dharam Das:

Then the Lotus closed, and the Souls all went to their abodes.



Gyani told the Queen,

“Tell me, oh Soul, about yourself. Now your pain and complications have finished, and your beauty has become like sixteen suns. Such a Grace Sat Purush showered on you! – He has finished your doubt and pain.”

The Salvation of King Chandra Vijay, Indra Mati’s Husband, because of her Request

Folding both her hands Indra Mati said,

“Oh Lord, I have one request. I got Your feet because of my good fortune, and came here and had the Darshan of Sat Purush. My body is now very beautiful, but within me now resides one worry. I am controlled by attachment as the King is my husband. Oh Husband of Souls, go and bring him! – otherwise my King will go in the mouth of Kal.”

Gyani said,

“Clever Soul! The King doesn’t have the passport. Now you have got the form of Hansa, why are you calling the King? He has not done the devotion; he has wandered in the world without the Truth.”

“Oh Lord, living in the world I did your devotion in many ways. The King knew my devotion, and he, the wise one, never stopped me from doing it. The nature of the world is very difficult. If, leaving the husband, the wife



goes to another place, all the world calls her by obscene names, hearing which, the husband kills her. The work of the King involves much name and fame, hypocrisy, anger and cleverness – But when I used to serve the Sadhus and Saints, the King was not afraid of anybody. Whenever I served the Saints, the King would become happy upon hearing that. If the King had not allowed me to do the devotion then, Oh Lord, how would my work have been done?

Hymn

*I was the beloved one of the King and he never stopped me.
Daily I served the Sadhus to get the Path of Shabd. If the
King had forbidden me, how would I have reached Your Feet?
I would not have got the drink of Naam, so how would my
work have been done?*

*– Great is the wise King. Bring his Soul. You are the Master –
the Abode of Mercy – please cut the bonds of the King.”*

Kabir said to Dharam Das:

Hearing this, Gyani laughed, and without delay he started. Very soon he came to Garh Giri Nar, as the King's time of death was drawing near. He was surrounded by Yamraj, who was giving him much pain.



The King was in deep trouble. Coming there, the Satguru called him, but Yamraj didn't leave the King. Oh brother, this is what happens without the devotion: when the time is completed, Yama greatly troubles the Soul. Quickly I caught the hand of Chandra Vijay and came to Sach Khand. Seeing the King, the Queen came near him and touched his feet.

Indra Mati said,

"Listen, King. Recognize me – I am your wife."

The King said,

"Listen, wise Soul! Your beauty is like sixteen moons and suns. Every single part of you is shining. How can I call you my wife? You did the devotion very well and saved me also. Hail to the Master, Who made you determined in devotion. And with your devotion I have reached my Real Home. For numerous births I did good deeds, and so I obtained a wife of good karma.

I kept my mind in the affairs of the kingdom, and couldn't achieve the devotion of the Satguru. If you had not been my wife I would have gone to hell. I cannot describe your (good) attributes. Hail to the Great Master for such a woman as I got! As I got a wife like you, may all the world get such a wife."



Kabir said to Dharam Das:

Hearing these words the Gyani laughed, and then spoke to Chandra Vijay:

“Listen, King, you are a wise one. The Soul who accepts my Shabd comes to the court of Sat Purush, and never sees the world again. The men and women who obey me, take up the form of the Hansa.”

The King contemplated on the form and had the Darshan of Sat Purush, and taking on the form of the Hansa, he became very beautiful. The King got the beauty of sixteen suns with the beauty of the moon’s light.

Dharam Das said:

Hymn

Dharam Das makes this request: tell me more about the Souls in the yugas. Great is Your Naam, oh Lord, by which the King got established in Sach Khand. Even though the King had not accepted the Truth, Your devotion took him there. Because of the Glory of the devotion of his wife, You took the King away from Yamraj.

– Great is the wisdom of the woman who called her husband there! His coming and going was finished, and he didn’t come again in the world.



Oh Lord, what did You do after that? Tell me that story, oh Competent One. How did You come again in the ocean of the world? Tell me that, oh Lord of the Souls.

Kabir said to Dharam Das:

Oh Dharam Das, when I came into the world I took the husband of the Queen to Sach Khand. Leaving him there, I came immediately into the world again: I came into the city of Kashi. Giving the Naam to Sudarshan Supach, I woke him up.



Illustrations

You are the Sat Purush: That means God-Knowledge – which the Soul cannot achieve before reaching Sach Khand; in contrast to self-knowledge – I and my Father are One – which the Soul gets in Bhanwar Gupha or Sohang.

Go and bring him: In the case of a married couple, it is very rare that both are initiated. But, if one of them has the connection, the other one gets the same mercy in the same degree as he/she has love for the other. So, everybody who has a marriage partner who practises Naam seriously can be happy to have such a partner.

Master takes care of and extends protection for all who are dear and near to the disciple and looks after their best interests.

*Spiritual Elixir – Part II,
III. Guru: His Need and Functions,
by Kirpal Singh, 1894 – 1974*

The relatives of initiated persons do get help from the Master-Power in proportion to the Love that the initiates have for the Master and their relatives have for the initiates. Even the souls that have left the physical plane get feasible help in the manner indicated above.

*Excerpts from Letters from Kirpal Singh (1894 – 1974)
to His Initiates in the New York City Area –
I. Chastity, Marriage and Family Life*



The near and dear relations of the sincere initiates granted feasible protection in the beyond, even if they had left much earlier, before the initiates took initiation.

*Spiritual Elixir – Part I:
V. Prayer,
by Kirpal Singh, 1894–1974*

(See also illustration ‘One more generation’ in the subsection to ‘Kal traps the Jivas’ on page 251.)

The work of the King involves much name and fame: This applies also for today’s politicians. At initiation, they get only the Light because they cannot help but being the doers.

Yamraj: The king of death, one of the aspects of Kal. (See illustration ‘Yamraj’ in the subsection ‘The Narration of Queen Indra Mati’ on page 323.)





The Narration of Supach Sudarshan

There used to live a supach whose name was Sudarshan. I made him firm in the Sat Shabd. He was a wise and beautiful Saint who recognized the Shabd after discrimination, and united with It. He accepted my words firmly, and believing in them, his attachments were severed. I gave him the drink of Naam, the message of liberation, and finished all his suffering from Kal. I gave him the Shabd Dhyān and made him firm in It, and he happily did the Simran of Naam with all his attention. Wholeheartedly he did the devotion of the Satguru, leaving all deceptions and cleverness. His father and mother became very happy and in their hearts they had great love for him.

Oh Dharam Das, this world is darkness. Without the knowledge, the Jiva becomes the servant of Yama. Looking at the devotion the Jiva becomes happy, but she doesn't take my Naam. The foolish one doesn't recognize me even after seeing me, and he falls into the complicated snare of Kal. As the dog absorbs himself in the impure things, in the same way, the people of the world leave the Nectar and merge into the poison.

King Yudishtra was a king in the third age who performed the Yajna. Killing his brothers, he was disgraced, so he thought of performing the Yajna. When they got permission from Krishna, the Pandavas brought what was needed. All the material for the Yajna was brought and all the Sadhus from near and far were called.



Krishna told the Pandavas,

“Understand that your Yajna is completed when you hear the bell in the sky. Then you’ll get the complete fruit of the Yajna.”

All the Sanyasis, Vairagis, Brahmins and Brahmacharis came. Different types of food were made, and with great love they were all fed. They all got the food as expected but the bell didn’t sound, and the King was embarrassed. When the bell did not sound in the sky the King was amazed, and his senses left him. All the great rishis ate, but still the bell didn’t sound, and the King became confused. Then the Pandavas went to Krishna and asked him about the doubts in their minds.

Yudishtra said:

“Having mercy on us, tell us, oh Yaduraja, why the bell did not ring.”

Krishna told them this reason:

“One Sadhu did not eat the food.”

The Pandavas were surprised and said,

“Millions of sadhus ate the food. Now, oh Lord, where we can find the Sadhu who did not eat? Tell us, oh Yadunata.”



Krishna said:

“Bring Supach Sudarshan, and feed him with respect. He is the only Sadhu – nobody else is. Your Yajna will be completed only by him.”

Kabir said to Dharam Das:

When they got these orders from Krishna, the Pandavas went to him. They brought Supach Sudarshan, and fed him with respect and love. When he ate in the palace of the king, the bell rang in the sky. When the devotee, Supach, took a morsel the bell rang with the Glory of Naam. Still, they didn't recognize the Satguru's Word, as their intellect had been sold in the market of Kal. Kal troubles even his own devotee-Souls. He devours those who are devoted to him and those who are not. First Krishna advised the Pandavas and made them the killers of the brothers. Then he blamed the Pandavas, and to remove the blame, he made them perform the Yajna. Even after that he gave them pain. Sending them to the Himalayas he caused their decay. Four brothers and Draupadi were destroyed: Yudishtra was saved because of his truth. No one was as dear as Arjuna, but he also was treated like this.

Bali Hari Chandra and Karan were great donors, but Kal ruined them also. The senseless Souls hope for him. Forgetting the Husband, they go to the one who eats them. Kal shows them many tricks and then puts the Souls in a miserable condition. The Souls hope for him,



understanding him as their liberator, and because of that hope, they go into the mouth of Kal.

Kal makes everybody dance – neither devotees nor non-devotees escape from him. They don't search for the One Who is the Protector, and without recognizing it, they go into the mouth of Yama. Again and again I explained the Spiritual Path and cautioned the Souls. But Yama has taken everyone's intellect, and creating a snare, he has trapped all the Souls. No one tests the Shabd, and supporting Yama, they fight with me. Until one meets the Sat Purush's Naam, the pain of births and deaths do not finish. Because of the Glory of Sat Purush, they go to Purush, otherwise Kal devours them by means of the false Naam. When they get the initiation into the Naam of Sat Purush, defeating Kal, they go to the Immortal Home.

Hymn

Oh Dharam Das! The Souls go to Sach Khand because of the Glory of Sat Naam. Their pain of birth and death is finished, and they don't come into this world again. When the Souls see the form of Sat Purush they become happy. All the Souls are excited then, just as the lily blooms looking at the moon.

– As the lily becomes happy gazing at the moon in the night, in the same way the Souls become happy by having the Darshan of Sat Purush. They do not become sad; they



remain forever in a state of happiness. The Souls are always happy and not even for one moment do they have sorrow, attachment and sufferings. When Sudarshan's give and take was over I took that brave one to Sach Khand. He saw the beauty and Glory and he was excited being with the other Hansas. He received the beauty of sixteen suns, and having the Darshan of Sat Purush, he became One with the other Hansas.

Dharam Das said:

Oh Lord, I have one request for You, my Husband, Kabir the Liberator. After sending the devotee, Sudarshan, to Sach Khand, where did You go, oh Lord? Oh Satguru tell me that, so that hearing Your Nectar-filled words, my suspicions may go away.



Illustrations

Supach: Low-caste man: undesirable.

As a dog absorb himself in the impure things: Dogs are the accumulation of all evil.

An initiate, Eva W., who is a member of the management of an organisation had a big black dog. She often behaved like the dog itself.

– In such cases the following laws are valid: ‘Like attracts like’ and ‘As you think so you become.’ Just think of King Bharat, popular in Indian history, who took care of a deer which he loved and who was reborn as a deer.

By transporting all the junk inwards, she tried to justify her, consciously made, false statements in front of Kirpal. Each time when she tried that Dr. Harbhajan had to appear and to bow.

Such behaviour has no bearing on discipleship.

It is not surprising that people similar to the woman mentioned above – who have left the Path of Naam long ago and attract all evil under the smoke screen of spirituality – are members of such an organisation. Nobody can raise above his traits according to his past births nor can others change him. Only the communion with Naam makes it possible.

Yajna: A Vedic ritual. See the illustration ‘Yajna’ on page 202.



Killing his brothers: In the Mahabharata War, Yudishtra was the Pandava King and rightful heir to the throne of India, but he and his four brothers – and their joint wife Draupadi – were deprived of their inheritance by their cousins, the Kauravas. It is the Kauravas and other family members that Yudishtra killed, not his literal brothers: the word is used in a wide sense to mean ‘kinsmen.’

Bell in the sky: The Sound Current or Naam; the ‘sky’ means the astral plane or akash. The bell sound is the principal manifestation of the Sound Current at the astral level. This sound makes the Soul God-intoxicated.

It is reported that, after the Prophet Mohammed was practising the connection with ‘Awaz-i-mustqim’ – the Sound Current – for 15 years in the cave of Hira, the archangel Gabriel gradually assumed sound, shape and form, originating in the reverberation of bells. Thus, the Koran was dictated to Him.

Krishna advised the Pandavas: Krishna was the guru, or spiritual guide of the Pandavas, and he definitely encouraged them to wage the Mahabharata War, as the Bhagavad-Gita makes clear. Krishna was an incarnation of Vishnu, the son of Kal and Adhya – Durga –, and thus, like Rama, an incarnation of the Negative Power, misleading the Souls while pretending to save them.

Neither devotees nor non-devotees escape from him: Atheists as well as believers are lost if they do not receive Naam.

Again and again I explained the Spiritual Path: Kabir analogously said elsewhere:

In four yugas I have come now to tell you the Truth but you still have doubts in your hearts.

No one tests the Shabd: All people who do not test the True Shabd are in fact always fighting against the Truth. In actual fact all that is termed as expression of one’s own personality is nothing else but such a fight.

The Anurag Sagar by Kabir – Ocean of Love



The Wheel of Life is not finished for a Soul until she receives Naam and accepts It.

(See also the text of the Anurag Sagar ,Why the eighty-four lakhs births were made?‘ in the subchapter ,Recognition of the Soul, who comes from the human Body into the human Body‘ on pages 221 – 223 and the continuous text ,Kal creates a snare‘ in the subchapter ,Kal traps the Jivas‘ on pages 234 – 236.)

In the same way the Souls become happy: The Souls who have grasped Sat Naam are the True Family.

Question to Kirpal Singh:

Is one supposed to drop all routine to take care of Satsangis who literally drop out of the sky, descend with bag and baggage, without funds to support themselves, disrupt all family chores, daily routines, expecting you to come through with living quarters and entertain them?

Answer by Kirpal Singh:

The initiates are joined in a True Relation which never breaks and forms part of the Family of the Master. They are truly brothers and sisters in God. The initiates should extend all feasible help, financial or otherwise, to them while not ignoring their own families. They should try to let them be on their own legs for their sustenance. Their self should also expand to all others who are on the Way.

*Spiritual Elixir – Part I:
I. Social Conduct and Ethical Life,
by Kirpal Singh, 1894 – 1974*





5. In the Kali Yuga: The Embodiment as Kabir (1398 – 1518)

Kabir said:

Now listen, my beloved Dharam Das: I will tell you what happened afterwards. The third age went, and the Kali Yuga came, so again I came to teach the Souls. When Dharam Rai saw me coming, he, Yama, became withered.

Dharam Rai said,

„Why do you give pain to me and take my food to Sach Khand? In all three ages you went into the world and ruined my ocean of this world. Sat Purush gave me the promise, so how did you liberate the Souls? If any other brother had come, I would have smashed and devoured him in a second. My power doesn't work with you, because with your power the Souls go back to their Home. Now again you are going into the world, but no one will listen to your Shabd. I have created such karmas and illusions that no one can find a way out from them. I have created the ghost of illusion in every house and, deceiving the Souls, I am making them dance. The ghost of illusion has possessed all of them – but those who recognize you, their illusion goes away.

All humans eat flesh and drink wine, and all kinds of flesh are favourites of theirs. I have manifested my own path and all men eat flesh and drink wine. The worship of goddesses, yogis, and spirits is the illusion which



the world has taken up. Binding them in many kinds of traps, I make them unconscious at their end-time. Brother, your devotion is difficult! – I am telling you that no one will believe in it.“

Gyani said:

„Oh Dharam Rai, you have deceived much, and I recognize all your deceptions. Sat Purush’s promise cannot change – that is why you are devouring the Souls. If the Sat Purush would allow me, then all the Souls would become the lovers of Naam, and easily making the Souls conscious, I would liberate them. You have created millions of traps, and in the Vedas and Shastras you have written your own magnificence. If I came into the world in an unhidden form, I could liberate all the Souls. If I did this the promise would be broken. The Word of Sat Purush is unchangeable, indestructible, and precious. The Souls who have good attributes in them will accept my Shabd. I will liberate all such Souls and cutting their bonds, I will take them to Sach Khand. Those whose illusion I will finish will not come into your traps again.

Hymn

Making them firm in the True Shabd, I will break all their illusions. And making them recognize your deceptions, by the Power of Naam I will liberate them all. Those who recognize me and my True Words in their mind, and will focus on



the One, such Souls will keep their feet on your head and will come to the Immortal Plane.

– Any wise brave Soul who defeats Kal will end your pride. Such Souls will recognize the sign of the True Shabd very happily.“

Dharam Rai said,

„Oh giver of happiness to the Souls, explain one thing to me. Kal cannot go near the Soul who puts her attention on you. My messenger does not get him, and after failing, he returns to me. Oh my brother, I can't understand this. Explain the secret to me.“

Gyani said:

„Oh Dharam Rai, whatever you have asked me, I will tell you. Listen to the signs of Truth. The True Shabd is the Liberator. The Naam of Sat Purush is the hidden authority which I manifest within the Souls in the form of Sat Naam. The Souls who accept my Naam cross the ocean of the world. When a Soul of mine takes my Naam, the strength of your messenger decreases.“

Dharam Rai said,

„Listen to me, all-conscious one – now shower grace on me, oh Lord. What will your name be in this age? Don't hide that from me. Tell me



the secret sign of yours, and tell me about the practice of contemplation. Why are you going into the world? Tell me the secrets of that one by one. I will also awaken the Souls in the Shabd and will send them to Sat Purush's Lok. Make me your servant, and – oh Lord – tell me the essence of Shabd!“

Gyani said:

„Oh Dharam Rai! How deceitful you are! On the surface you say that you are my servant, and within you is only deception. I will not give you the hidden secret, as Sat Purush has not ordered me to do so. In the Kali Yuga my name will be Kabir, and by saying ‚Kabir‘ the Soul can be sure that Yama will not come near.“

Dharam Rai said,

„You are hiding something from me and so I myself will play a trick. With my intellect I will create such a deception that will make many Souls come with me. In your name I will establish a path, and in this way I'll deceive the Souls.“

Gyani said:

„Oh Kal, you are so hostile toward Sat Purush! What are you telling me about deceptions? Your deception will not do anything to the Soul who will love Shabd. The connoisseur's Soul will recognize me and will



discriminate my words of knowledge from the scriptures. I will make the Souls whom I initiate recognize your deceptions.“

Kabir continued to tell Dharam Das:

Hearing this, Dharam Rai became quiet, and disappeared, going to his home. Oh Dharam Das, Kal's creation is very complicated. He puts the Soul in the trap after deceiving them.

Dharam Das said:

Oh Lord, explain to me what happened afterwards.



Illustrations

Kali Yuga: The fourth or Dark Age; the age we are living in. – Some terms which are often used in our time, like Atomic Age or Electric Age are only names for periods that are all parts of the Kali Yuga. People have a lifespan of about seventy to one hundred years. Some characteristics of this age are the brevity of life and the downfall of morality. Almost all intuitive knowledge of the human status has been lost, to be replaced by a reasoning process which is unable to cope with the demands put on it.

The compensating and saving factor is the availability of the Truth: even before Kabir's 15th-century embodiment, Naam was available through the line of Saints descending from Karunamai and others through Supach Sudarshan and others.

It is not until the embodiment of Kabir and Guru Nanak in the fifteenth century, however, that the full implications of the Spiritual Grace of the Kali Yuga began to become obvious.

Whenever vice predominates and virtue goes under-ground and good acts are altogether ignored, the Saints preach the Spiritual Sadhna or practice of Naam, for it is the easiest and the quickest remedy. In this age all individual and social acts and the performance of rites and rituals as enjoined by the scriptures are hardly or any substantial use for they are outmoded and out of time.

In this age, Kirtan, the Sound Principle, occupies the Highest Place – among Spiritual Practices.

Guru Arjan



In Kali Yuga Naam is the only precious thing, for with the help of Naam, the devotees are saved.

Guru Ram Das

In this Kali Yuga, all Sadhans or practices are of no avail except that of Naam, for It alone is a potent remedy.

Soami Shivdayal Singh

In Kali Yuga, Naam is the only means of salvation.

Now that Kali Yuga has set in, it is the most appropriate season for sowing the seed of Naam; nothing else can bear fruit now, do not be in any delusion on this account.

Nanak would gladly make an offering of himself to one who has been linked with Naam.

Guru Arjan

*Naam or Word – Book One, Introductory,
Naam: The most efficacious Sadhna in the present Age,
by Kirpal Singh, 1894 – 1974*

All people eat meat: Unfortunately the eating of meat and the drinking of alcohol have in fact been spread generally. Meat is mixed even to baby food. Sweets for children are produced with gelatine – that is made from bones and skin split with hydrochloric acid – and then handed out to the children as a kind of ,family parshad‘ – in form of gummi bears or such – for example by their grandmother.



Even alcohol is hidden in sweet things such as chocolate and marzipan and has not yet to been declared.

But every man who eats meat or drinks alcohol has to pay his karmic debts for it. If parents give their children meat to eat they are brought to justice because they are responsible for the good of their children.

It is true also for pets, which cannot decide alone because of their karmic bondage. Dogs, for example, can be nourished very well in a vegetarian fashion and, by experience, become more peaceful then.

Annie Besant writes on this subject:

As said above, the astral body hinges on one side to the physical, and it is affected by the purity or impurity of the physical body. We have seen that the solids, liquids, gases and ethers of which the physical body is composed may be coarse or refined, gross or delicate. Their nature will in turn affect the nature of their corresponding astral envelopes. If, unwisely careless about the physical, we build into our dense bodies solid particles of an impure kind, we attract to ourselves the corresponding impure kind of what we will call the solid astral. As we, on the other hand, build into our dense bodies solid particles of purer type, we attract the correspondingly purer type of solid astral matter.

As we carry on the purification of the physical body by feeding it on clean food and drink, by excluding from our diet the polluting kinds of aliment – the blood of animals, alcohol and other things that are foul and degrading – we not only improve our physical vehicle of consciousness, but we also begin to purify the astral vehicle and take from the astral world more delicate and finer materials for its construction.



The effect of this is not only important as regards the present earth-life, but it has a distinct bearing also – as we shall see later – on the next post-mortem state, on the stay in the astral world, and also on the kind of body we shall have in the next life upon earth.

Any person endowed with astral vision sees, as he walks along our London streets, hordes of loathsome elementals crowding round our butchers' shops; and in beer-houses and gin-palaces elementaries specially gather, feasting on the foul emanations of the liquors, and thrusting themselves, when possible, into the very bodies of the drinkers. These beings are attracted by those who build their bodies out of these materials, and such people have these surroundings as part of their astral life.

All citations from:

Man and His Bodies – by Annie Besant,

The Astral or Desire Body,

(Theosophical Manual No. VII)

Anand Gholap Theosophical Institute, 2009

And at another point:

[...] but if you notice a child, you will find that the child's body does not spontaneously make demands for the things on which adult bodies feast with coarse pleasure; the child's body, unless it has a very bad physical heredity, shrinks from meat and wine, but its elders force meat on it, and the father and mother give it sips of wine from their glasses at dessert, and bid it "be a little man," till the child by its own imitative faculty and by the compulsion of others is turned into evil ways. Then, of course, impure tastes are made, and perhaps old kamic cravings are awakened which might have been starved out, and the



body will gradually form the habit of demanding the things upon which it has been fed.

*Man and His Bodies – by Annie Besant,
The Physical Body,
(Theosophical Manual No. VII)
Anand Gholap Theosophical Institute, 2009*

Since in the current age nearly all humans have been influenced accordingly during childhood and adolescence that they mostly, even as adults, indulge in the passions of eating meat and drinking alcohol. This also refers to those, who claim to stand in succession of Christ and who are still seen as examples for many humans.

So after his election, Pope Benedict XVI affirmed during an interview on television that even after the election of the Pope a bottle of champagne was waiting to be drunk. Even people who have a natural aversion against alcohol have to drink of it during religious ceremonies – by far not only at the Roman-Catholic church.

Unfortunately alcohol consumption has a long tradition in church circles. At the time of the Borgia Pope Alexander VI at the Vatican most immoral festivals were held. Happily today – in 2010 – this is not the case anymore. But unfortunately meat and alcoholic beverages are consumed even today by many representatives of the church.

However, Jesus – like the torch bearers of all religions that were in contact with Naam – neither ate meat nor drank alcohol, since abandoning these things – as far as one had consumed them before – was a basic prerequisite for receiving initiation. In the case of these passages from the Bible that allegedly say something else about the diet of Jesus, it is just a matter of translation errors or misinterpretations.

So in the Bible different terms that actually mean ‘side dish’ were wrongly translated as ‘meat’. In reality this side dish normally consisted of (dried) fruits. The famous miracle of the multiplication of loaves and fishes also did not happen in this way: as Kirpal Singh emphasized at that time bread was baked in the form



of a fish. And in the old texts there was talk about ,bread and fruits.’ In subsequent translations, from ‘bread in the form of fishes and fruits’ they wrongly made ‘bread and fishes.’ Meanwhile, even Pope Benedict XVI had to confirm that Jesus did not eat a ‘passover lamb’ to the time of the Last Supper.

Furthermore in the Bible the term ‘wine’ often was used in passages where, in the old texts, there was talk about grape juice. This was freshly pressed out if possible.

So we already find in the Old Testament:

And Pharaoh’s cup was in my hand; and I took the grapes and pressed them into Pharaoh’s cup, and I gave the cup into Pharaoh’s hand.

1 Mose 40:11

Furthermore at that time – contrary to widespread statements – they already were able to preserve grape juice in an unfermented form inter alia by thickening it to syrup – for drinking they diluted it with water again. Independent hereof, in the orient the Saints and personages devoted to God used the term ‘wine’ very often as a symbol for ‘Amrit’ – Nectar.

(For this, see also ,Gurumat Sidhant – Part I, Chapter IV: Amrit Vela and Part II, Chapter VII: Amrit’, by Kirpal Singh, 1894 – 1974.)

Also a number of passages in the Bible where there is talk about wine are meant symbolically. The mixture of mistranslated biblical texts on the one hand and misunderstood passages from the Bible on the other hand have caused a lot of confusion.

So, when Jesus during the marriage at Kana turned ‘water into wine’ he distributed the blessing of Amrit. And when – as one commonly believes today – at the time of the ‘Last Supper’ He shared ‘bread and wine’ with His disciples,

The Anurag Sagar by Kabir – Ocean of Love



He definitely passed on the ‘Bread of Life’ and the ‘Wine of the Divine Intoxication’ – these blessings that a Soul gets through Amrit and that His disciples received. – However, Jesus and His disciples did not drink wine in the sense of alcoholic fermented grape juice; in the biblical descriptions there is no talk of ‘wine’ but only of the ‘fruit of the wine.’

The wrong believe that the wine used during the Eucharist would be the blood of Christ is based on the sentences that – according to the Bible – were spoken at the time of the Last Supper: ‘This is my body’ and ‘This is my blood.’ But these statements are an equivalent to the ‘Bread and Water of Life’ – Naam – mentioned elsewhere in the Bible, only referring to Christ and so they are not to be taken literally or to be applied to the today’s rituals.

Not only did Jesus and His disciples not drink alcohol, in Judaism the consumption of alcohol is frowned upon too.

So we find in the Old Testament:

Woe unto them that rise up early in the morning, that they may pursue strong drink; that continue until night, till wine inflame them! And the harp and the viol, and the taboret and pipe, and wine are in their feasts; but they regard not the work of the Lord, neither consider the operation of His hands.

Isaiah 5:11-12

And furthermore:

Therefore hell hath enlarged herself, and opened her mouth beyond measure; and their glory and their multitude and their pomp, and he that rejoiceth, shall descend into it.

Isaiah 5:14



In spite of all this and other obvious evidences in the Jewish religion some mistakes crept in. So on several occasions wine is used ritually and one time a year – at the Purim Festival – religious Jews have to get completely drunk according to the will of the rabbis.

But all of this is based upon the confusion of the descriptions in the old texts, in which wine stands for Amrit. Such things happen when people interpret the scriptures intellectually because they are not in contact with the Truth.

Whereas in Christianity and in Judaism these mistakes, which are caused by insufficient understanding arose, in Islam the consumption of alcohol is prohibited until today – in 2010 – with good cause; similarly in Hinduism alcohol is regarded as impure. In Buddhism, giving up inebriants – thus alcohol too – is fixed in the ‘Five Commandments.’

Promise: Sat Purush’s original gift of the three worlds. Kabir answers this question in His response to Kal.





The Establishment of the Jagannath Temple

Kabir spoke to Dharam Das:

In those days Indradaman was the King of Orissa. He was told how to make the temple. When Krishna left the body, Indradaman had a dream.

In this dream Hari told him,

“Make my temple. Establish my idol, oh King. I have come to you so that you will do this work.”

After the King had this dream, he started making the temple. But when it was completed, the ocean came and inundated that place. Again, when the temple was being built, the angry ocean came. In a moment it flooded all, and broke the Temple of Jagannath. He made the temple six times and the ocean always came running to flood it. After trying many things, the King became tired. Oh brother, the Temple of Krishna was not completed. Looking at this condition of the temple, I remembered my earlier promise which I had made to Kal the unjust. Bound by my oath I went there. I sat on the ocean’s shore, but no Soul recognized me. On the shore of the ocean I made a platform.

Then Indradaman had this dream:



“Oh King, now start your work. Don’t have any fear about the temple, oh King, as I have come here only for this work. Go quietly and bring the people again. Believe and obey my words.”

The King started working and finished the temple, looking at which the ocean came. Then again the wave of the ocean arose and came with full fury. The ocean was coming with so much anger it seemed as if the Temple of Purushottam wouldn’t survive. The furious waves were touching the sky – then the ocean came near the platform. When the ocean had my Darshan, he stopped there with much fear.

Taking the form of a Brahmin the ocean came to me. Touching my feet, he bowed his head. He didn’t get my secret.

The ocean said:

“Oh Lord, I have come here to flood the Jagannath. Forgive my sin. Now I have got your secret.

– Oh Lord, the Gracious on the poor ones, allow me revenge on Raghupati. Folding my hands, I beseech you, oh Protector: make me a promise. When Raghubir went to Lanka, he made a bridge over the ocean and went to the battlefield. If anyone came there to stop him, the Alakh Niranjana frightened them with threats of vengeance. Lord, have mercy on me and listen to my reasons for seeking revenge.”



Kabir spoke:

“Ocean, I understand the reason you seek revenge; so go and flood the town of Dwarka.”

Hearing this, the ocean touched my feet, and bowing his head, went happily. The ocean’s furious waves then came and flooded the city of Dwarka. The work of building the temple was completed, and Hari was established.

Then Hari gave this dream to the priest:

“That Kabir has come from me. He made this platform on the ocean’s shore. The furious waves of the ocean came. Having the Darshan of Kabir, the ocean stopped, and in this way my temple was saved.”

The priest came to the shore, and after bathing, came back into the temple. First he, the mean one, gave him his darshan and involved him in hypocrisy. I didn’t get the darshan of Hari, so I came back to my platform. Then I created some mischief, I will tell you that – I will not hide anything from you.

When the priest went to worship in the temple, this happened there: all the idols which were in the temple changed into the form of Kabir! The priest saw every idol appearing as Kabir’s form.



The Brahmin, who was offering rice and flowers, was amazed and said,

“This is not God! I won’t worship this, oh brother.”

Seeing this mystery the Brahmin bowed his head,

“Oh Lord, I didn’t understand Your secret.”

The priest said:

“I didn’t obey Your words, that’s why You showed this mystery to me – oh Lord, I request You, folding both my hands, to forgive my sins.”

Kabir replied:

“Oh Brahmin, listen to this attentively. I’ll tell you one word. You worship the Lord, giving up thoughts and duality. The Jiva who eats illusion will become handicapped. One who eats this food and believes in untouchability, he will be hanged upside down.”

Kabir continued:

After giving the knowledge of removing the illusion from that platform, I went from there. Oh Dharam Das, listen to this attentively.



Dharam Das said:

Oh Perfect Satguru, with Your Grace all my pain has gone away. Oh Lord, You have told me how You went to establish Hari. After that, where did You go, and which Souls did You liberate, and how? Tell me about the effect of the Kali Yuga and about the Souls You awakened. Describe that to me, oh Guru Dev, and tell me which Souls served You.

Hereupon Kabir answered:

Oh Dharam Das, since you have asked for this, I will tell you all without stopping.



Illustrations

Jagannath Temple: ‘Jagannath’ means ‘lord of the world’ – or Kal. This is the fulfilment of Kal’s former request to Gyani – later Kabir. (Refer to continuous text “Kal asks Kabir Sahib for establishing Jagannath’ in the subchapter ‘By Order of Sat Purush Gyani – later Kabir – comes to awaken the Souls [...]’ on pages 262 – 263.)

The form of a Brahmin: It is the god or personification – the animating spirit – of the ocean, called in classical occidental culture as Neptune or Poseidon, who addresses Kabir here – taking the form of a priest; in India this god is called simply Ocean – Sagar.

It is reported that when Kirpal once sat physically in Rishikesh at the Ganges and meditated, the goddess Ganga came in the form of a petite wave and touched His Lotus Feet. She requested to immerge once only into Kirpal’s Sarovar to receive some alleviation from all the burdens that people place upon her by bathing in the Ganges for – as they wrongly believe – cleaning themselves from their sins and by putting their deads into it.

Raghubir: The avatar Rama, an incarnation of Vishnu. The reference is to the incident which is described in the Ramayana in which Hanuman, the monkey god, enlisted the help of the monkeys and built a bridge to Lanka – thus abolishing the power of the ocean.

Flood the town of Dwarka: Normally, floodings and natural disasters are caused through astral powers and happen there, where people do not live righteously.

The Anurag Sagar by Kabir – Ocean of Love



According to a magazine article remains of Dwaraka were found in the 20th century:

In 1981 archaeologists of the sea had discovered on the other side of the Gujarat Peninsula, in the Gulf of Kutch, traces of the city of Dvaraka that is mentioned in the epic ‚Mahabharata‘, near to the present temple town Dwarka, which is situated directly at the seashore. Until now there were discovered six sectors of the town, that have also been built along a river. Member of the former group of research of the ‚National Institute of Oceanography‘ (NIO) was Dr. S. Rao, who today is still engaged in the further research of this place. In the beginning of the year 1999 he had filed an application at the government of Gujarat for more money for the research. There is even a museum planned under the water, consisting of a Plexiglas channel through which the visitors can look at the very place, because the sunken Dvaraka is situated only one km away from the seashore of Dwaraka in a slight depth.

*Magazine 2000plus – number 179,
January/February 2003,
article by Armin Risi*





The Narration of Establishing four Gurus

Listen, oh Saint, to this beautiful knowledge. I gave the understanding to the King of Gajthaldesh.

Rai Banke Ji

Rai Banke Ji was His name, to Whom I gave the Sat Shabd. I made Him the Liberator of Souls, so He liberated many.

Sahte Ji

Then I came to the Shilmili Island where I initiated Sahte Ji, one Saint. When He recognized me as His own, I gave Him also the authority to liberate.

Chatur Bhuj

From there, oh Dharam Das, I came to the place where King Chatur Bhuj was living. His country was Darbhanga. Being in the company of Truth, He tested me. When I saw that He was fully in my refuge, I explained to Him the way of doing the devotion, and made Him firm in it. Looking at His determination I initiated Him, as He met me giving up all His ego and illusions. He wasn't attached to maya, so I gave Him the immortal Naam. To Him also I gave the authority to liberate, which Chatur Bhuj took on, having Love for the Shabd.



Hymn

By accepting the knowledge, the Soul becomes pure, and by accepting Naam, she wakes up. Giving up the limitations of family and the pleasures, the connoisseur gets the good qualities. Chatur Bhuj, Banke Ji, and Sahte Ji, and you are the fourth one – all four of you are Liberators of Souls – I say this for certain.

– Holding your arm, the Souls of Jambu Island can meet me. Kal cannot get those who accept and become firm in the words of the Beloved.

Dharam Das said:

Oh Satguru, You are great Who awoke me, and liberated me from the trap of Kal. I am a servant, the servant of Your servants, and You have cut the trap of Yama for me. My heart is full of happiness, and I cannot describe Your qualities. Blessed is the Jiva who believes in Your Shabd, and fortunate is the one who practises It. I am a sinner, crooked and cruel, who forever remains unconscious as long as my Soul is in illusion. Why did you wake me up? As the result of which good deed did I get Your Darshan? Explain to me: make my mind bloom, oh Lord of the Souls, as the lotus blooms when the sun shines.



Illustration

Jambu Island: Ancient name for the Indian subcontinent.

A generous plant that fruits abundantly, the jamun (botanical name 'Syzygium cumini,' Sanskrit name 'Jambu,' editor's note) is described in The Mahabharata as a cosmic tree standing to the south of Mount Meru, the axis of the universe. When the ripened fruit of this gigantic tree burst, its juice fell in waterfalls, making a river which becomes the boundaries of a land known as Jambu-dvipa ('dvipa' – peninsula or island, sometimes also translated as 'continent,' editor's note) or the Continent of the Jamun Trees, populated by epic heroes who gained immortality by drinking the juice.

What probably began as a boastful traveler's tale or nomadic road directions became somehow the name which ancient Indians identified their location in a mythic space and time. So although the jamun tree receives no ostensible worship, it is still invoked at formal Indian rituals, which always commence with the words: "In the Continent of the Jamun Trees, where the land India lies [...]"

*The Garden of Life –
An Introduction to the Healing Plants of India,
by Naveen Patnaik*





The Tale of Dharam Das' previous Births

Kabir spoke:

Since, having this desire, you have asked me, I will not hide anything from you. Oh Dharam Das, listen to what happened previously, which I am explaining to you. Sant Sudarshan lived in the third age, whose story I told you earlier. When I took him to the Real Home, he made this request to me:

Supach said,

“Oh Satguru, listen to me: liberate my mother and father. Oh Lord, go and liberate them, as they are suffering very much in the country of Yama. I explained to my father in many ways, but my mother and father didn't believe me. They considered me a child and didn't learn the knowledge, but they didn't threaten me to stop devotion. When I started doing Your devotion, they never opposed me. They were always pleased with me. That is why, oh Lord, I make this request to You. Bring them after making them firm in the Sat Shabd, and cutting their attachments, liberate their Souls.”

Kabir said to Dharam Das:

When the Saint begged me so much, I accepted his words. Because of his request, I again came into the world, and in the Kali Yuga I



was called by the name Kabir. I made one promise to Niranjan, and then I came into the world. After teaching the Souls in other planes, I entered the Jambu Island. The name of Sant Sudarshan's mother was Lakshmi, and his father was Har. Oh Brother, they left their supach bodies, and had again received the human body.

The first Birth of Sudarshan's Parents as Kulpati and Maheshwari

By the Glory of Sant Sudarshan they were born into a Brahmin family, both of them were born, and again they were united. The Brahmin was called by the name Kulpati, and the name of the woman was Maheshwari. She was completely controlled by the desire to have a son, and she used to fast after bathing to please the sun god. Once she covered her head with her sari and folding her hands, weeping, she was praying, and right then I came. Looking at me she became very happy. Taking the form of a child, I met her. She took me to her house. She said that the Lord had showered Grace on her and had given her the fruit of her fasting for the sun god.

For many days I remained there, and both the husband and the wife served me.

They were paupers, and very unhappy, so in my mind I thought:



First finish their poverty, and then speak the words of devotion and liberation.

Each time I caused the cradle to jerk they received one gold coin. Daily, as they got their coin, they became very happy. Then I spoke of the True Shabd, and in many ways explained It to them, but Shabd did not dwell in their heart. They didn't believe in the knowledge of a child! They didn't recognize me in that body, so I disappeared.

The second Birth of Sudarshan's Parents as Chandan Sahu and Udha

Both the Brahmin and his wife left the body, and because they had had my Darshan, they again came into human bodies. Again both of them came together and lived in the city whose name was Chandawara. The name of the woman was Udha, and the man's name was Chandan Sahu. Again I came from the Great Sat Purush and appeared in Chandawara. At that place I took up the form of a child and was resting in a pond. I sat on the oily leaves of the lotus, and stayed there for twenty-four hours. Then Udha came there to bathe, and looking at the beautiful child, she was attracted. In that body of a child, I gave her my Darshan, and she took the child to her house.

When she brought the child into her house, Chandan Sahu said:



“Tell me, woman, where did you get this child and why did you bring him here?”

Udha said,

“I got this child from the water, and looking at his beauty, I liked him.”

Chandan said,

“Oh foolish woman! Quickly go back and leave the child there! Our relatives and neighbors will laugh at us, and from their laughter will come sorrow.”

Kabir said to Dharam Das:

When Chandan Sahu became upset at her, Udha accepted it and was frightened.

“Oh servant Udha, lift up the child and throw it in the water.”

Kabir said to Dharam Das:

The servant took up the child and thought about throwing it; when she started to throw me, I disappeared. When I vanished from her hands, both of them wept anxiously. Disturbed in their minds and dumb with astonishment, they wandered here and there searching for me.



Illustrations

Dharam Das' previous Births: This Part of the Anurag Sagar demonstrates the Master's infinite patience in rescuing a lost Soul.

But for all who are initiated at the beginning of the 21st century, at the end of the ages, it is time to go.

Kirpal Singh analogously said the following:

These who do not go Home now voluntarily have a long way to go.

Sudarshan: Supach Sudarshan, who Karunamai liberated in the Dwapar Yuga.

Servant: In marriage, the wife is the servant – as a kind of assistant – of the husband. In the same way, if a Soul is initiated and if she becomes a Conscious Co-Worker of the Divine Plan, she is the servant of the Almighty.





The third Birth of Sudarshan's Parents as Nima and Niru

In this way many days passed. They left their bodies and were born again. They got the human body and were born in a Muslim weaver family and again their karma brought them together. They lived in the city of Kashi and their names were Nima and Niru, the weavers. On the day of the full moon in the month of Jyeshth, Nima was walking on the road. She was walking on the road with many other women and came to the place where they got their water daily. In the pond I was sitting in a child's form on the leaf of the lotus. I was lying there as a child, and playing childish games. Nima looked at that place, and seeing me, she loved me. As the lotus blooms looking at the sun, and as the pauper dashes to get the wealth, she ran and lifted the child up and brought him to Niru.

This time also, the weaver became angry:

“Quickly go and throw that child away!”

But the woman was happy and considered it carefully, and I spoke these words to her:

Hymn

“Oh Nima, listen to the words of mine I am explaining to you: because of the Love of the past, I came here to give you



Darshan. Take me to your home, and if you recognize me and accept me as your Guru, I will give Naam to you and make you firm in It, and then you will not fall in the noose of Yama.”

– Hearing my words, she lost her fear of Niru. She took me to her house and thus I reached the city of Kashi. Without any fear, she took me home, as the pauper takes wealth to his house. Looking at the attachment of the woman, the weaver allowed it: “*Take him.*” For many days I lived there, but in no way did they believe in me. For many days I lived in their house, but they, understanding me as a child, didn’t accept the Shabd or allow It to dwell in their hearts.

In their fourth Birth Sudarshan’s Parents go to Sach Khand

Without having faith, the work cannot be done: that is why one should have firm faith. In that body they didn’t recognize me; they thought of me as their son and they didn’t accompany me. Oh brother, I’ll tell you about the next birth they took up: when their time as weavers finished, they came to Mathura and were born there. I went there and gave them Darshan; they believed and accepted my Shabd. Both wife and husband, after getting Naam, did the devotion wholeheartedly.



To them I gave a residence in Sach Khand. In this way my disciples went back to their place of origin. They kept their mind at the feet of Sat Purush and they got the body and glory of the Hansa.

Looking at the Hansas, Sat Purush was happy, then He told Sukrit:

“For many days you have remained in Sach Khand, and all that time Kal has troubled the Jivas.”

Oh brother, the Jivas suffered a lot – then Sat Purush called Sukrit.

He ordered him:

“Go into the world because Kal, the strong one, is giving pain to the Jivas. Go and tell them the message of Sach Khand. Give Naam to their Souls and liberate them.”

Hearing the orders, Sukrit became happy and at once he came, leaving Sach Khand.

Looking at Sukrit, Kal became happy:

“I will trap him.”

Then Kal played many tricks, and trapping Sukrit, threw him in the water. When many days passed away without even one Soul defeating Kal, the call of the Souls was heard in Sach Khand. Then Sat Purush sent me.



How Kabir Sahib comes to Earth from Sach Khand to initiate Dharam Das Ji

Then the Sound of Sat Purush came:

“Oh Gyani, quickly go into the world! For the sake of the Souls I sent my essence – Sukrit manifested into the world. Brother, I gave him my orders and explained to him fully the secret of Shabd. I told him to give the Souls the support of Naam and to bring them Home after making them cross the ocean of life. Hearing the order, he went, but has not come back to the Country of Peace, Sach Khand. Sukrit went into the ocean of the world, and being trapped by Kal, he forgot. Oh Gyani, go and awaken him so that the Path of Liberation may continue. In the home of Sukrit my forty-two essences will be embodied. Oh Gyani, go quickly and cut the snares of Sukrit.”

Kabir continued:

Bowing my head to Him I started and, Dharam Das, now I have come to you. You are the embodiment of Niru and Amin is the embodiment of Nima. You are my very dear Soul about whom I worried a lot. With the orders of Sat Purush I came to you, and made you remember the previous things. I gave you Darshan only because of that. Oh Dharam Das! This time you recognized me.



Illustrations

Nima and Niru: Members of the Julaha (or Muslim weaver) caste, residents of Kashi. These two were Kabir's historical parents.

For many days: His childhood. He grew up normally although as a Swatch Guru, He was spiritually adult ab initio. He accepted Ramananda as His Guru at an early age, and totally bewildered His parents. Many of Kabir's bhajans, or popular hymns, testify to His difficulties with His mother and her lack of belief in Him.

Understanding me as a child: It often happens that the parents of an initiate do not accept the Truth from him, because they regard him still as their child with all his previous strengths and weaknesses.

Sukrit: The Soul whose essence is Dharam Das. In the chapter 'The Tale of Dharam Das' previous Births' on pages 376–399 it is illustrated which births this Soul had taken before she was liberated by Kabir and went to Sach Khand. After that she was sent back to the world by Sat Purush and embodied as Dharam Das. However, she was trapped by Kal so that Kabir was ordered to liberate here again. Since Dharam Das accepted the Shabd he is Kabir's ornament now. Also Guru Nanak, made Lena His 'Angad' – ornament.

Many years, Kabir and Guru Nanak were living in the world at the same time. Both were Swatch Gurus (see 'Godman – III. Gradations in Mastership,' by Kirpal Singh, 1894–1974) and both left behind an ornament.

Water: Of the ocean of the world.

Amin: Dharam Das' wife.





I will tell you Sat Purush's words:

„Recognize the Shabd and have faith.“

Dharam Das fell at the feet, and from his eyes the tears came. He grew very excited and said,

Oh Lord, You have finished the deception of my Soul.

Even after having all this explained to him he could not calm down: he was like a mother who, after being separated from her child, is reunited.

Putting his head on the ground, he touched both the feet. He was so excited, he couldn't stand even after being lifted. He is weeping and doesn't speak, and his attention doesn't waver a bit from the feet. After looking at the body, again he catches the feet. As he is overwhelmed, he cannot speak. He is weeping and not moving. He is very quiet and doesn't open his eyes.

Dharam Das said:

(Again he caught the feet and wept bitterly:)

Oh Lord, You are great: You took up the body to liberate me.

Then having patience and controlling himself:



Oh Lord, You came to liberate me, now oh Lord, shower such Grace on me that I may not forget You even for a moment. Give me this boon: that day and night I may remain at Your feet, and give me Your protection.

Kabir answered:

Oh Dharam Das! Remain confident, and merge in the Naam having love and faith. By recognizing me your illusion has gone away and you will always remain firm in Love. Those who accept the Naam in thought, word and deed, where could they go except to Him? When one does not walk on the Path he suffers and unnecessarily he blames the Master. Master explains the good and bad ways, but because the disciple is unconscious, he doesn't allow it to dwell in his heart. You are my essence, and you will take many Souls to Sach Khand. Among the four, you are the dearest. Why are you thinking and pondering? There is no difference between You and Me. See this within yourself, testing the Shabd. In thought, word and deed, put your attention on me, and no thought of duality should come in your heart. I have made my abode within you and certainly I have made you my own.

Oh Dharam Das, I have made you my own. Remain unconcerned in your heart. I have given you the Permanent Naam. Becoming firm in It, liberate the Souls. The Simran of the Sat Purush, Who is Shabd



Incarnate and the Giver of Liberation, is the Essence. By concentrating the attention at one place, the Soul gets liberation.

– Oh Dharam Das, you are the helmsman of the Souls of Jambu Island. Those who remember me with you will reside in Sach Khand.

Dharam Das said:

Hail Satguru! Your Word is great! Accepting me, You have given me the understanding. Coming, You have awakened me. Fortunate am I that I had your Darshan. Hail to You, oh Lord, that You have made me Your own and You have given Your Lotus Feet for my pillow. I understand that day as auspicious when I got Your Darshan and the passport for liberation. Oh Remover of Pain, now shower such Grace on me that Niranjana may never catch me. The means by which the Soul can become free from the trap of Kal, and the means by which the bonds of Yama can be cut, – Oh Lord, use those means, and give me the Essential Shabd.

Kabir replied:

Oh Dharam Das, you are the essence of Sukrit. Now take Naam and remove your doubts. Oh Dharam Das, I have made you my own and will give you the passport after performing the chauka. Take the passport after breaking the straw so that the pride of Kal may be ended. Give up the hope of Shaligram, and accepting the True Shabd, become his servant. The ten incarnations and the Maya of the gods –



all these are the shadows of Kal. You came into the world to awaken the Souls, and you yourself were trapped in Kal's snare.

Oh Dharam Das, now you too must awake, and manifest the Shabd of Sat Purush. Taking the passport, awaken the Souls, and free them from the snare of Kal. Only for this work have you come into this world; don't let any other thought come in your mind.

Hymn

Chatur Bhuj, Banke Ji, Sahte Ji, and you – all four of you are the helmsmen of the world. Accept this word as true. For the sake of Souls, these four essences are manifested in the world. I have given my knowledge to them, hearing which Kal will run away.

– Oh Dharam Das, among the four, you are the Guru of Jambu Island. By taking refuge in you, the Souls of the forty-two embodiments will get liberation.



Illustrations

Recognize the Shabd and have faith: There are many initiates in this world. These often remain initiates if they do not acknowledge Naam. Not until this is done do they become disciples. This is the process of man-making.

If a disciple has acknowledged Naam but did not meditate enough during his physical life because the world drew upon him, he later meditates on the Inner Planes, supervised by the Satguru, in order to finally go Home – he ‘is kept in after school’.

Kirpal Singh wrote the following:

It is just for the sake of experiment that we have in the first instance to accept the words of a Master. But when we find the truth of what He says, by actual experimentation, then the hypothesis is turned into conviction.

*Godman – Part V, Chapter Fifteen:
Master and His Work,
by Kirpal Singh, 1894 – 1974*

Jesus Christ said as follows:

And while he was doing it, some was dropped by the wayside, and the birds came and took it for food. And some went on the stones, where it had not much earth; and it came up straight away, because the earth was not deep: And when the sun was high, it was burned; and because it had no root, it became dry and dead. And some went among the thorns, and the thorns came up, and it had no room for growth and gave no fruit. And some, falling on good earth, gave fruit, coming up



and increasing, and giving thirty, sixty, and a hundred times as much. And he said to them, Whoever has ears, let him give ear.

The seed is the word. And these are they by the wayside, where the word is planted; and when they have given ear, the Evil One comes straight away and takes away the word which has been planted in them. And in the same way, these are they who are planted on the stones, who, when the word has come to their ears, straight away take it with joy; And they have no root in themselves, but go on for a time; then, when trouble comes or pain, because of the word, they quickly become full of doubts. And others are those planted among the thorns; these are they who have given ear to the word, And the cares of this life, and the deceits of wealth, and the desire for other things coming in, put a stop to the growth of the word, and it gives no fruit. And these are they who were planted on the good earth; such as give ear to the word, and take it into their hearts, and give fruit, thirty and sixty and a hundred times as much.

St Mark 4:4-9, 14-20

Baba Jaimal Singh wrote in a letter to His disciple Sawan Singh:

Please do your Bhajan and Simran every day. Listen to the Shabd Dhun every day, whenever you are free. It is a fact, my son, that except for the Shabd Dhun nothing is our own. Believe firmly: ,I am nothing; my Satguru is everything. I am a servant of the Satguru.‘ When you sit in meditation, first put your attention in the Satguru’s form, then start Simran, and with intense Love and devotion, slowly, gently, direct your Inner Hearing and Seeing Faculties, Surat and Nirat, and the higher mind – nij man – towards the Sound and fix them in It. Next, listen to the sound of the Dhun inside and nurture Love for It. Your attention may remain focused for no more than a minute or two, or five or ten, or it may barely hear the Sound, but even then the news of your effort

The Anurag Sagar by Kabir – Ocean of Love



will reach right into Sach Khand, that you are offering a prayer. I am very happy and pleased with you, my son. Grace and mercy are always descending upon you. Never are you to keep a longing for the world within you, my son; keep the Holy Feet of the Satguru in your mind all the time. One day with that Love you will reach Sach Khand.

Letter from 25 September 1900

The four: The four essences of Kabir named above: Rai Banke, Sahte Ji, Chatur Bhuj, and Dharam Das.

The helmsman of the Souls of Jambu Island: Dharam Das is given the work in India; the other three – unknown to Indian tradition outside of the Anurag Sagar – work in other parts of the world.

It is not unusual for a Master to deal like this: when Swami Ji Maharaj (1818 – 1878) left the body, He turned the continuation of His work in Agra over to Rai Saligram, but His actual successor as a Master was Baba Jaimal Singh:

Baba Ji continued to be on very friendly terms with Swami Ji's disciples and with the members of His family. There was great mutual respect and esteem and Baba Ji's visit to Murree in 1894 was made at the invitation of some Agra satsangis. But after the passing away of Hazur Maharaj Rai Saligram Ji, things began to undergo a change. A move was made to bring all activities under the control of Pandit Brahm Shankar Misra (alias Maharaj Sahib) through the creation of a Central Administrative Council at Soamibagh. Baba Ji was nominated along with nine others for the first panel of the Council. The letter sent to Baba Jaimal Singh



by Chacha Partap Singh from Allahabad on the occasion, dated 4th August, 1902, nominating Him as such, is on record.

Baba Ji, however, was reluctant to join the Council as he felt the changes that were taking place about this time among the Agra satsangis were not in consonance with Swami Ji's teachings. He also objected to and opposed Maharaj Sahib's plan for building a magnificent samadh in memory of Swami Ji, because He felt that so humble a spirit as His Master would never have countenanced such a project. When He went to Agra about this time, He openly explained His point of view but Maharaj Sahib was not to be dissuaded. Finding Himself no longer well received and His words of no avail, He returned to Beas and decided to remain aloof from the activities of the Council at Soamibagh.

*Baba Jaimal Singh / His Life and Teachings –
Part II: The Torch Bearer,
by Kirpal Singh, 1894–1974*

(See also 'Notes regarding today's Confusion of the twelve Paths – Part II: Explanation of the Term 'Radhasoami' on pages 425 – 440.)

He took the blessing of Naam with Him. Now it is a place of Gaddi Nashin – humans, who work at locations where once there lived Saints and who display themselves in the names of Them, after the according Saints abandoned this location or deceased physically.

The same thing – the removal of the blessing – happend in Beas after Sawan Singh's departure and after Kirpal Singh's departure in the Sawan Ashram* in New Delhi, in the Manav Kendra** and much later in Kirpal Sagar because of the local misconduct.



* The Sawan Ashram has been found by Kirpal Singh and has been His main physical staging post and physical domicile. From here, He conducted the activities of Ruhani Satsang. Ruhani Satsang was the Spiritual Platform, through which He could give the wide world population an understanding of the unity and the unchangeable Truth during His sojourn on earth, as He did according to the rules and the explicit wish of His Master, Baba Sawan Singh.

** During His physical sojourn, Kirpal Singh has found two Manav Kendras which were all under construction. It should have been five Manav Kendras, one for each direction and one in the centre. The Manav Kendras should connect Spiritual Education and development to human beings with practical aspects such as comparative religious studies, open kitchen, school, hospital, rest home and own farming. The first Manav Kendra was finalised in Dehra Dun, the second was still planned at Kirpal's physical lifetime. The third – the project Kirpal Singh that is still active in 2010 – was established in 1973 by Kirpal Singh on His Farm in the Punjab. In 1981 the foundation stone was laid and the construction begun. The construction of the fourth never materialised.

Today the organisation which leads Kirpal Sagar brings everything into the outside world. The school, which belongs to the project, is emphasised, in presentations on the worldwideweb there great importance is laid upon it, as well as on the luxurious guesthouses. One talks a lot about harmony; but not any more about Naam.

Accordingly, Kirpal Singh said the following:

Disciple: Everything is proceeding quite nicely, but I understand You want to cut back quite a bit. (Referring to plans for the Unity of Man Centre in the United States.)

Kirpal Singh: Ah, you think I want to cut back. I didn't want anything to cut! (chuckles.) There has been a wrong interpretation. If all group-leaders gathered to raise schools, hospitals, and everything, then? [...]



I sent out a circular stating the intention. In the West you have got free medical services from the very birth for the needy. You have got free education; old men have got their old age pensions, unemployed people have got unemployment insurance. So these necessities are already provided by government. No need of multiplying that. You have now got everything. In India it is different. We have got no old men's homes. Similarly with other things Unity of Man Centre here means the unity of man at the level of man. Even atheists, those who do not believe in God, are treated. So go on with your attitudes at the level of man. However, they may have some come for meditation in the ordinary facilities you have already got there. This is the right interpretation. Perhaps that was taken in the wrong way. You're headlong down, but you've done splendid work. What was done – all right – have it for only those who want peace for meditation. One, two, three, whatever is convenient. What did Mr Serrine tell you the other day?

Disciple: I received a circular from him, then I spoke at length with him on the phone.

Kirpal Singh: And again you talked to him very boldly, 'What is all this?' And what was the result of your conversation?

Disciple: The result was that we decided to cut out the home for the aged, the hospital, the house of language, the orphanage.

Kirpal Singh: That cuts down on your labour.

Disciple: The question was whether or not we should still have the school for the children, since families living there would like to send their children to a good school.



Kirpal Singh: That is to be decided definitely. Now, if for each group of initiates you must have a school, must have a hospital, must have – it is all very expensive. This small facility, little attendance, is for those who go for a retreat, say for a month. We keep it for meditation. For those who want to get medical treatment, there must be a hospital nearby. If anyone should develop sickness in that forlorn place and there is no immediate medical aid there, you can provide basic requirements for them. So anyway, not all groups should do that.

Disciple: In other words, it's all right to do something small at the Unity of Man Centre but you're not encouraging everyone to do it all across the country. Is that it?

Kirpal Singh: Don't manipulate. (He chuckles.) What I say is very clear. When it is a necessity, I say for those who are over there who go sick, send for help to take them to the hospital. But suppose anybody gets sick and you run two hundred miles to get a doctor? For the time being, you see, temporary first aid. It is not to become a regular town; you have a town there now.

Disciple: There's a town in ... nearby.

Kirpal Singh: Are you going to raise a town and county? (chuckles.)

Disciple: I know, but what about people coming there to live on the land, those who are initiated, who would live there.

Kirpal Singh: That is only on your invitation. I don't want to make it an avocation. First stand on your own legs. How many people can you



provide for now? Two, three, four. If you have children there, provide culture. But that is not the main purpose. Purpose is meditation.

Disciple: We were having one meditation in June and at the end of this month.

Kirpal Singh: That's all right, but it is not a hotel.

*Satsang –
Grace washes away Everything,
by Kirpal Singh, 1894–1974*

On the other hand, it was proclaimed by Surinder Kaur in an Indian newspaper interview that there were only two places where you could get Amrit: in the Golden Temple of Amritsar and in Kirpal Sagar. In comparison this would be consistent with the Vatican and another place in Europe. But it is commonly known that in the Golden Temple of Amritsar you find only sugared water and sweets – and in the Vatican you find only hosts* and holy water.

* For further understanding it is beneficial to know that the ecclesiastical structures often use a bacterium with the Latin name ,Serratia marcescens[†] to infect the hosts so that these take on a red colour. This shall be regarded as a wonder by the believers. Many who eat hosts, bear this germ that is dangerous and causes stomachache. Normally the cause of the disorders is not to be found in standard checkups. People who regularly eat hosts or have eaten hosts should let their intestinal flora be analysed.

Shaligram: A stone considered as sacred, which is used in ritual worship by Vaishnavites; here it stands for idols in general.

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The cult of stones also plays a role in Jewish tradition – Wailing Wall –, the Muslims adore the Kaaba.

But, for example, the Muslim Saints said, that the human body is the True Kaaba.

So Sheik Saadi said:

The Kaaba of Khalil is nothing but quarystone; but the Kaaba of the human heart holds a seat ready for God. From all pilgrimages this one to the human heart is the true; so better prioritize this instead of the countless Mekkas.

*Birthday Message by Kirpal Singh, 1955,
retranslated from a German translation*

And Maulana Rumi said:

Oh vagrant man – secret Kaaba of the spirit. You are different from the Kaaba of Khalil; You Kaba of the spirit created by God.

*Birthday Message by Kirpal Singh, 1955,
retranslated from a German translation*

Analogous statements are known from other Saints too.

The Bible says:

God who made the world and all things therein, seeing that He is Lord of Heaven and earth, dwelleth not in temples made with hands.

Acts 17:24



And further:

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy. For the temple of God is holy, and ye are that temple.

1 Corinthians 3:16-17

Kirpal Singh said according to this:

The human body is the Temple of God. It is the real church, the synagogue, and the mosque made by God, and what a pity we try to seek Him in man-made houses.

*Godman – Part IV,
Chapter Twelve: Guru is Superman or Godman,
by Kirpal Singh, 1984–1974*

On the contrary they say to the members of the organisation ,Unity of Man' that by building Kirpal Sagar in the physical world they would build the house of the Father. In this way they are kept from building the Inner Kirpal Sagar.

However, every disciple has to achieve the Inner Kirpal Sagar within himself. The outer projects, such as the Golden Temple at Amritsar or the Manav Kendra for instance, are meant to be the outer aspects of this.

Kirpal said to a disciple during meditation:

When you build a house for yourself in this world, it will be transitory, you will have to leave it. But when you build my house, the Inner Kirpal Sagar, it will be with you forever.





The Description of Performing Arti

How Dharam Das gets the Passport – Naam

With much Love, Dharam Das clutched the feet: oh Lord, You have made me the fortunate one. Oh Lord, I don't have a tongue which can describe Your Nectar-filled qualities. Oh Swami, Your greatness is immeasurable, so how can I describe it, oh All-Conscious One? I am incompetent in all ways, and my thoughts are bad, but You saved me, the sinner. Oh Swami, tell me now the secret of chauka. What must I do, oh Abode of Happiness? Whatever You say, I will do it – nothing will be altered in that.

Kabir spoke:

Oh Dharam Das, listen to the preparations for that arti, performing which, the Yamraj runs away. Bring a piece of cloth of seven hands and set up a white canopy. Clean the house and courtyard. Bring a rectangular slab of sandalwood and sprinkle water on it. Make a square on it using flour and bring one and one-quarter seer of rice. Bring one white throne and put different types of fragrance there: white sweets, white betel leaf, and the betel nut should also be white. Put a clove, cardamom and camphor; and on the leaves of the banana, put eight kinds of dried fruits. Then bring a coconut, and arrange everything neatly. Whatever the Master ordered, Dharam Das brought everything.



Then Dharam Das made this request:

Oh Competent One, tell me the way of liberation. Oh Master, I have brought everything which You ordered from Your mouth.

Hearing this, the Master was happy:

Blessed are you, oh Dharam Das. Now you have understood me.

According to the directions for performing the chauka, the Lord sat on the throne.

He called all the younger and older Souls in the family of Dharam Das. Agreeing with each other, both husband and wife took the coconut in their hands. They presented that to the Master, and with full devotion bowed their heads.

Dharam Das said:

When the chauka was performed, the Sound of Shabd rang like cymbals and drums. Dharam Das' straw was broken so that now Kal could not catch him. The Lord wrote the True Words for Dharam Das, which he accepted right then. Dharam Das took the passport, and for seven times he prostrated himself. Then the Satguru put His hand on his forehead, and giving him the teachings, He satisfied him.



Kabir Sahib gives the Teachings to Dharam Das

Kabir began as follows:

Listen, Dharam Das, I have unveiled the secret of the Truth. I have given you the drink of Naam, and have finished all the snares of Kal for you. Now listen to the ways of living, without knowing which man goes astray. Always do devotion wholeheartedly and, giving up the ego, serve the Sadhus. First of all, give up the limitations of the family, and then become a fearless devotee. Giving up all other practices, do seva, as the seva of the Master is the worship of the Master. The Soul who thinks herself clever and tries to deceive the Master is deluded in the world.

So never hide anything from the Master. Those who hide things from Him remain in the world. Always keep the words of the Master in your heart, and never let maya and attachment dampen you. By living this way, one does not return to this world, and always keeps his heart at the Lotus Feet of the Master.

Hymn

*Listen, Dharam Das, be firm in the Naam – the only refuge.
This world is very complicated because Kal has laid his traps.
Oh Dharam Das, by the Glory of Sat Purush's Naam, one
understands these things; if all the men and women in a
family take Naam, then the great Negative Power doesn't
remain.*



– Quickly go and call all the Souls who are in your home.
Firmly focus your attention on the Beloved so that Kal
may not deceive you again.

Dharam Das said:

Oh Lord! You are the origin of all Souls. You have finished all my pain.
Narayan is my son. To him also give the wealth of Shabd.

– Hearing this, the Satguru smiled, but didn't express His feelings.

Kabir spoke:

Dharam Das, quickly call those whose end you wish to be glorious.

– Then Dharam Das called everybody:

„Come! Bow your heads at the feet of the Husband! Brothers, come
and touch the feet of the Competent One – in that way you will not
be born into the world again.“

Hearing this, many Souls came and embraced the Satguru's feet.
One didn't come – Das Narayan. All others came to the feet of the
Master.

Dharam Das thought,

Why didn't my wise son come?



Illustrations

Nothing will be altered: Christ says:

If you love me, keep my commandments.

St John 14:15

There is no difference between the words of the Master and the Master.

As Kirpal Singh writes in ,Naam or Word,' there are Varan Atmak – speech or sounds produced with outer mediums – and Dhun Atmak – the Eternal Sound Current.

This does not mean that whatever the Saints utter by word of mouth has no value and is ineffectual. On the contrary, it means that of all the Varan Atmak words and sounds, these occupy the Highest Place, for the flow of Their words comes from out of the inexhaustible fund or reservoir at the back of all Fuqra-i-Kamil or Master-Souls, and They speak of nothing but what They actually see and experience in the depth of Their soul. Their words are worth tons of gold and emeralds for the seekers after Truth. They do not speak at the intellectual level, but Their words well out of themselves and are charged with Inner Inspiration, and carry in them the weight of conviction.

*Naam or Word – Book Five:
Dhun Atmak Bhani,
by Kirpal Singh, 1894–1974*



Bring a piece of cloth: The white canopy has been explained by Tulsi Sahib as symbolic of the purified attention, that is brought to the Shabd. The other elements of this acted-out parable were explained in accordant terms.

True Words: The five Sacred Words mentioned above.

Have finished all the snares of Kal for you: In the course of a valid initiation the initiate has a first-hand-experience, which is only possible because, at the initiation, the Master-Power has removed all sanchit karma – the big karma reserve from all births.

The imperfect masters of Sant Mat claim before the people, who received void initiations by them that they are connected with Naam. But because these people have not had any experiences, they start the rumour that today – at the beginning of the 21st century – it would be impossible to have such experiences, such as in the time of Kirpal Singh, because of the intense sensory impressions. Instead of this these people are put off until the time of death when told that then the master would then be with them.

Kirpal Singh analogously said:

[...] that if someone tells to a man that after death he will get one million dollar, this person will hardly believe this. But in such an important matter of life and death like the question if someone has the Truth, people frighteningly are extraordinary credulous.

Since they are not able to give the Souls a conscious connection with the Truth, the imperfect masters increasingly use outer tools to attract Souls. So the formation of Rajinder S. operates websites whose visitors shall become impressed by multimedia-based gimmicks and by, in parts, kitsch animations that are to conceal the missing Spiritual Substance.* Thus, instead of finishing the snares of

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Kal for the Souls, as the True Master-Power achieves at the initiation, they always establish new snares.

* (For a general comprehension of the whole subject, it is advisable to read the book ‚Inn of Madness‘ by Kirpal Singh, 1894–1974.)

Furthermore, it is of no use for the seekers after Truth to get ‚initiation‘ by a so-called master. The reason for this is, that the so-called masters can convey the Holy Names orally, but these names are not charged with the Life-Impulse of the True Master and therefore they do not serve as passwords for the Inner Regions.

Accordingly, Kirpal Singh wrote in a letter to an initiate in New York the following:

The conveying of Holy Instructions for initiation to the new ones without proper authority is fraught with dangers karmically and principally. You are correct in your understanding that the giving out of Charged Names to others uninitiated will mean losing of one's thought transference and at the same time the other fellow to whom these are imparted will not be able to have any Inner Opening into the beyond, with the result that both of them do not gain anything.

*Excerpts from Letters by Kirpal Singh (1894–1974)
to His Initiates in the New York City Area–
XVII: Initiation*





Narayan's Contempt for Kabir

Dharam Das said to his servants:

“Where did my son, Narayan Das, go? Somebody go and search for him so that he too may come to the Master. Oh Roop Das! Have faith in the Master, and look for him. He might be reading the Gita. Quickly go and tell him that he is called, and that Dharam Das has got a Competent Master!”

– Hearing this, the messenger quickly went to the place where Narayan Das was.

The Messenger said to Narayan Das:

“Come quickly! Don't delay! Dharam Das has called you.”

Narayan Das said:

“I will not go to my father! He is old and his intellect is destroyed. Who else is a creator like Hari? Why should I leave him and worship somebody else? He has become senile, so he likes the weaver; but in my mind I have Vishnu as my Master. What can I say? I can't say anything as my father has become mad.”



The messenger came back to Dharam Das; after saying that Narayan Das wouldn't come, he kept quiet. Hearing this, Dharam Das started walking and came to where his son was sitting.

Dharam Das said to Narayan Das:

Hymn

„Oh son, come. Let's go home where the Sat Purush Lord has come. Make the request and touch His feet, so that all your karmas may be wound up. I have come to tell you: come and accept the Satguru and quickly give up your ego. This opportunity will not come again, so leave your stubbornness, oh mad one.

– I have cut the bonds of Yama by getting the Perfect Satguru. Arise, my son, and come quickly so that you won't have to take birth again.“

Narayan Das said:

“Father, you have gone crazy. In the third stage of your life you have taken a living Master. There is no other god equal to the name of Ram – whom the rishis and munis also serve. You have left Guru Vishnu, and in your old age, you have taken up the living Master.”



Dharam Das said:

(Taking him by the arm he lifted him up and brought him before the Satguru.)

“Oh child, touch the feet of the Satguru, Who is the Liberator from the bonds of Yama. The pain of coming in the womb again does not come to the Soul who gets the refuge of Naam. He leaves the world and goes to Sach Khand where the Naam of the Guru helps him.”

Then Narayan Das turned his face and said:

“The low one has come into our house! From where did this living thug come who has driven my father crazy? Condemning the Vedas and Shastras, he speaks of his own glory! As long as this living thug remains with you, I give up the shelter of this house!”

– Hearing this, Dharam Das became upset, and didn’t know what his son might do. Then Amin, his wife, counselled him in many ways, but he did not take even one thing into his heart.

Then Dharam Das came to the Master and made this request:

Oh Lord, tell me the reason why my son has doubts.



The Satguru smiled and said:

Dharam Das, I told you this earlier also. Again I am telling you. Listen attentively and don't be surprised.

When Sat Purush's orders came:

"Oh Gyani, quickly go into the world because Kal is giving pain to the Souls. Hurry and go cut the bonds of Yama."

Immediately Gyani bowed his head and went to the unjust Dharam Rai. When Dharam Rai saw Gyani, his form swelled with anger.

Dharam Rai said:

"I have got this place by doing service, so why did you come into the ocean of the world? Oh Gyani, you don't know about me. I will kill you!"

The Gyani said,

"Listen, unjust one! I will not be frightened by you. If you will speak egoistic words, very soon I will kill you!"

Then Niranjan made this request:

"You are going into the world to liberate the Souls. When all the Souls have gone to Sach Khand, how will my hunger be satisfied? Daily I



have to eat one lakh Jivas and restore one lakh and a quarter. As Sat Purush has given me this plane, in the same way, oh Gyani, you also give me something. You will go into the world and bring the Souls, and free them from the trap of Kal. In the first three ages few Souls went, but in the Kali Yuga you will work hard. Now you will establish your Path and will send the Souls to Sach Khand.”

After saying this, Niranjan continued,

“But I don’t have any force over you. If any other brother had come, I would have smashed and eaten him at once! If I say anything to you, you will not obey it, and you will go into the world. I will do something there so that nobody will believe in your Shabd. There I will create such karmas and illusions that nobody will find the way out. In every single home I will create the ghost of illusion, and deceiving the Souls, I will make them forget. All humans will eat flesh and drink wine, and all kinds of flesh will be the favourites. Oh brother, your devotion is difficult – nobody will believe it, I’m telling you! That is why I say: ‘Don’t go into the world now!’ ”

Kabir continued:

At that time I told Kal,

“I know your deceptions and tricks.



Hymn

Making the Souls firm in the True Shabd, I will enable them to remove your illusions. I will make them recognize all your tricks, and by the strength of Naam I will liberate the Souls. Those who remember me in thought, word and deed, focusing their attention on the Elementless, Such Souls will go to the Immortal World, putting their feet on your head.

– Any brave and wise Soul will finish your ego. And very happily that Soul will be convinced of the True Shabd.“

Hearing this, Kal felt defeated and started to think of deceptions.

Dharam Rai said,

“Oh happiness giver, essence, explain this thing to me: what will be your name in this age? Speak that name aloud for me.”



Kabir said:

“In the Kali Yuga my name will be Kabir, and by saying ,Kabir‘ Yama will not come near the Soul.”

Hearing this, the unjust one said,

“Listen, Kabir, I’m telling you. In your name I will maintain the path, and in this way I will deceive the Souls. I will make twelve paths, and in your name I will preach of them. My being, Mritu Andha, will be incarnated in the home of Sukrit. Mritu Andha will go in your home and will bear the name Narayan. First my being will go, and then, brother, your essence will go. Accept at least this request which I am making, again and again having faith in you.”

Kabir said to Dharam Das:

Then I told him,

“Listen, Dharam Rai. For the sake of Souls you have laid your traps.”

I gave him that promise, and then came to the world. So the Mritu Andha has come into your home, bearing the name of Narayan. Narayan is the being of Kal. And for the Souls, Kal has laid this trap.



Hymn

*In my name he will brighten the path and deceive the Souls.
The Souls who do not know his secret will go to hell. Just as
the hunter plays the music to attract the deer, and hearing
the music, the deer comes near and the hunter hits him:*

– In the same way Yama has set up this trap, but those who are supposed to wake up, will do so. Those who will get the Word from my essence, will get to Sach Khand.



Illustrations

Narayan Das: Mritu Andha Doot, one of the twelve messengers of Kal, who incarnated himself as Dharam Das' son.

(See also illustrations 'Mritu Andha, my messenger' and 'In the house of Sukrit' in the subchapter to 'By Order of Sat Purush, Gyani – later Kabir – comes to awaken the Souls ...' on page 267 as well as illustration 'The Path of Mritu Andha Doot' in the subchapter 'Description of the twelve Paths created by Kal' on page 467.)

The weaver: The Julaha. – The Julaha (weaver) caste is not only a low caste, but a Muslim caste, too, which puts Kabir in the eyes of a Hindu on a level of that of an untouchable.

Lakh: Indian numeral. See the illustration 'Lakh' on page 196.

If any other brother: As it happened to Sukrit. Even those in Sach Khand who – caused by the joy of helping – lent themselves to go into the world to liberate Souls, were caught. Kal could not trap only those who did not take the initiative themselves but were sent.

In the home of Sukrit: That is, Dharam Das. The history of Sant Mat shows that the family members and children of Masters are very often sources of trouble. They are nearly always the biggest critics.

(See also the illustration 'For many Days' in subchapter 'The Tale of Dharam Das' previous Births' on page 383.)

In my name: Although he rejects the True Path, Narayan will not hesitate to proclaim himself Dharam Das' – and therefore Kabir's – successor, on the grounds of his physical descent.





Description of the twelve Paths created by Kal

Dharam Das said:

Oh Lord, tell me about the twelve paths which You lost to Kal. Oh Satguru, tell me about the custom for each path, so that I may know. I am ignorant, and know nothing. You are the Lord, Sat Purush. Have mercy on me, the servant.

Saying this, Dharam Das got up and touched both the feet.

Kabir said:

Dharam Das, understand this message: I will clear up all your illusions. I will tell you the names of the twelve paths, and will make you know their secrets. Dharam Das, I will say aloud their customs and secrets: I will finish the deception of your heart and will remove all the doubts of your mind.



Illustrations

Note to the ‘twelve paths’: These ‘paths’ are distortions of Sant Mat, made by isolating certain aspects of the teaching and emphasising them to the exclusion of the rest, thus giving a misleading picture of the whole; they are cleverer by far than outright lies, since almost everything taught in them can be verified in the Sant Mat literature. These paths are, however, described sketchily; more details are given in Part IV ‘The Tale of the Future – The Beginning of the Tale’ in subchapter ‘The Attributes of the four Messengers’ on pages 511 – 543. The ‘twelve’ are derived from the ‘four’ and represent various ‘refinements’ and interactions of them.

Since in the course of time the paths were modified again and again and new branches developed, today – in 2010 – there are thousands and thousands of so-called spiritual ways and teachers. These modified new branches are paths like Scientology, Transcendental Meditation, ‘Energy Work’ and many others, are not mentioned explicitly in the following, as they are not concerned with Sant Mat. On the following pages these aberrances are described in more detail that relate, directly or indirectly, to Sant Mat respectively and are based on falsifications of the teachings of Sant Mat.

Notes regarding today’s Confusion of the twelve Paths

I

Imperfect so-called masters of Sant Mat

In addition to the thousands and thousands of other so-called spiritual teachers and paths there were, or are, also some imperfect so-called ‘masters of Sant Mat,’ who have already misled many Souls. Although they outwardly teach / taught the Sant Mat, they did or do it without an Inner Authorisation and they were / are not able to connect the Souls with Naam. So they are negative and untruth flowed into their teachings. These are to be named here headmost.

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These false masters are: Thakar Singh and his successors, Darshan Singh – the physical son of K. S. – and his successors, Ajaib Singh and his successors as well as Soami Divyanand, but also the pretended Masters of Agra in the succession of Swami Ji who came after Rai Saligram and Jaimal Singh, and those of the Dera Baba Jaimal Singh in Beas, who lived and live there after Sawan Singh's physical departure and the leaving of the Dera Baba Jaimal Singh* by K. S.

* The Dera Baba Jaimal Singh is a settling at the river Beas. It was established by Baba Jaimal Singh, Who was also living there. Under Hazur Sawan Singh the Dera achieved the dimension of a small town. Before His physical departure Hazur advised Kirpal Singh to leave the Dera. That way it happened. Kirpal Singh took the Spiritual Blessing with Him. Since that time the Dera is a place of Gaddi Nashin.

K. S. (1894 – 1974) emphasised the fact that nobody of His family would become His successor; nevertheless after His physical departure His son Darshan Singh was proclaimed as such, and today K.'s grandson Rajinder S. proclaims to be the 'living Master' in the line of K. S. But the claims of both do not represent the truth. K. S. Himself said that many Saints will come and that He wishes, that all His disciples become ambassadors of Truth.

Rajinder S. has established numerous schools, in which – free of charge or against payment – men are taught in so-called 'man-making-courses.' Also courses for meditation and life-coaching are offered, what brings about that everywhere in Germany life-coaches appear who themselves have a lot of problems, but earn their living with these coachings. All this has nothing to do with Sat, the Eternal Truth.

Thakar Singh also allowed a lot of lectures and courses be given through his 'Hosophic Society.' His successor now also offers public lectures free of charge.



Meanwhile, the Naam publishing company – the ‘spiritual’ media press of the Holosophic Society – sells compact disks with so-called meditative sounds and planetary music in the shop and in the internet-shop. It is said there, that the sounds of harps, flutes, drums and didgeridoos led the listener into a ,fabulous world‘. This is an absurd way of regarding only the outer aspects: because the sounds of the drum, of the harp and of the flute can also be experienced within and they lead the soul back to her True Home. Outer sounds, however, as they are offered on such kind of CD’s, keep the souls bound to the three worlds.

[...] The outer musical aids no doubt do help temporarily in gathering in the scattered outgoing faculties and wandering wits, but cannot lead one to Higher Consciousness. On the other hand, they take one to a state of forgetfulness both of one’s self and of God. Beethoven tells us that music is the mediator between the spiritual and the sensual life. We seem to enter into a new mental world of our own which, of course, is superimposed on us by the musicians. But it fails to wean the mind from the inner cravings for the world and all that is worldly. In brief, the teachings of the Masters are crystal-clear on this subject. We may be attracted by and get absorbed in the outer music and all of us fully enjoy it, yet with all that we cannot break loose from the three Gunas and transcend into the beyond. Without the aid of the True Music of the Soul that is going on everywhere and all the time, one remains a constant prey to sorrow and affliction in the realm of mind and matter.

*Naam or Word – Book II:
XXIII. Musical Melodies without,
by Kirpal Singh, 1894–1974*

The Anurag Sagar by Kabir – Ocean of Love



The Naam publishing company sells books, with contents of the scriptures of Kirpal Singh. That way it ‘earns’ money for the mission of the so-called masters. Furthermore, this company sells books which comprise various quotations by Kirpal Singh, in order to sell a ‘new’ book of the so-called masters, such like Thakar Singh or his successors. However, such a compilation is dangerous, because it links truths and creates a new one, which is not in accordance with the One Truth anymore but leads the seekers after Truth astray.

When after so-called initiations of imperfect masters people have to fill out questionnaires where they shall declare what kind of experiences they had and they do not know what to write down – because they did not have any experiences –, the representatives often say to them that they should simply write down something.

With good cause the imperfect masters make sure that their disciples do not talk to each other about their experiences – or rather about their lack of experiences. Although it is true that, in general, people who are really initiated in Naam do not talk about their experiences, for the reason that others do not, thus, become envious. But in the formations of the false masters this rule of silence is forced, so that nobody gets to know that the others also have not experienced Naam.

Although it happens sometimes that someone who has got a valid initiation does not manage to attune accurately to Naam. But that is not the norm. If such an initiate practises Naam exactly in the way Kirpal dictated it and if he lives in the right way, he will experience Naam after a short time.

Question to Kirpal Singh:

When a disciple of a Living Master follows instructions in diet etc. but does not get the Sound Current in this life, must he or she return for three additional lives in order to achieve self-realization?



Answer by Kirpal Singh:

No. It is not necessary for an initiate who cannot attune to the Holy Sound Current to return. The Holy Sound Current is the very enlivening principle and is present in every human being. It is a fundamental Truth and must not be overlooked. If, however, somebody cannot hear It even after the sittings given by the Living Master for initiation, there must be some flaw in the attempt. The possibility of future incarnations can be ruled out by gradual development of loving devotion to the Master-Power and aversion for worldly possessions.

*Spiritual Elixir – Part I:
II. Meditation,
by Kirpal Singh, 1894 – 1974*

The imperfect masters use this statement for their own purpose. So Rajinder S. tells the people who received so-called initiations by him that they have received Naam. If these people point out their non-existent experiences, he tells them that he will be with them at their hour of death.

That way he feed them with hopes that they will have the Truth after death. People from his formation say that, nowadays – at the beginning of the 21st century –, no one can have such experiences, as at the time of Kirpal Singh, anymore because the sensory impressions are so strong. Today one should be glad if one feels comfortable in the presence of the ‘living master.’ However, people who were validly initiated in the new millennium experience Naam now, as well as during Kirpal’s physical lifetime, and a lot of these initiates meet Him within.

Question to Kirpal Singh:

How does one determine a ‘Great Master’?



Answer by Kirpal Singh:

Swami Ji Maharaj in Sar Bachan has answered this question very beautifully. He exhorts that as and when you hear about a Saint or Master, just go to Him and in deep humility and reverence sit near Him. Just look into His eyes and forehead like a child with deep receptivity. You will feel an upward pull of the soul and Divine Radiation from His eyes and forehead. Besides, if you have any questions in your heart, these will be answered automatically by His discourse without your effort. Over and above all the testing criterion for the Perfect Master is to have the conscious contact of Holy Naam within the lowest links of which in the form of Divine Light and Holy Sound Current must be had on initiation. Again He should be competent to afford guidance for His initiates in the Astral Plane and must protect the soul at the time of their physical death.

*Spiritual Elixir – Part I,
III. Guru: His Need and Functions,
by Kirpal Singh, 1894 – 1974*

Kirpal Singh says on the subject of today's apparent aberrations:

Adequate provision, however, is made for the revival of this Science in every age, when both the positive and negative powers commence their rounds again; the former through the agency of Master-Souls, while the latter works through persons – so-called masters – who lack practical experience or are lost in theoretical disputations.

*Man, know thyself –
Satsang,
by Kirpal Singh, 1894 – 1974*



And further:

*It often happens that when seekers after Truth wish to meet a Guru, they visit these self-styled masters and serve them with faith.**

*Gurumat Sidhant – Part II,
Chapter XIII: Pseudo-Masters or false and Impostor-Masters,
by Kirpal Singh, 1894–1974*

* Later when they meet a Master, a Gurumukh or Khalsa, they cry out from joy. They feel help, love and silence. But as soon as they get out of that radiance they are caught in their old daily routines. Yet in that situation a man must be exceptionally attentive not to put aside again what he comprehended of the Truth. Because if you have once found the Truth and put it aside again, you do not know when there may return such a chance as that which you already had.

For example, at the time of Guru Teg Bahadur twenty so-called masters appeared, and many people cooperated with them for payment.

Before Kirpal Singh had met His Master, He prayed:

‘Oh God, I’m convinced that without One Who knows You, nobody can reach You.’

It is a practical matter of self-analysis. God cannot be known by the outgoing faculties, by the vital airs or by the intellect. It is a matter of seeing: whoever sees can make you see.

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'I know there's a need – definitely: all scriptures say so. I'm quite convinced, but where am I to go? Suppose I go to somebody who has not met You – what will be my fate?'

I used to pray like that.

'If You could reveal Yourself to the old Saints' – sometimes there are stories like that – ,why can't You do it in my case? I'm convinced; I've great regard for that need; but there are so many Masters – whom shall I select?'

*How I met my Master – Speech from 24 January 1964,
by Kirpal Singh, 1894 – 1974*

Thereupon, from 1917 on His Master Baba Sawan Singh began to appear to Him within. Seven years later – in the year 1924 – He met Him physically. (For further information about Baba Sawan Singh refer to Kirpal Singh's book 'Hazur Baba Sawan Singh Ji Maharaj with a short narrative brief Life Sketch.')

Thakar Singh proclaimed, as others did, to be the successor of K. S. (1894–1974). To fortify his claim for the succession of K., his followers created legends; so they state that Thakar Singh had been initiated by K. S. Furthermore they spread around that, for instance, he had been present at the great initiation of more than 1000 seekers after Truth and that he, together with K. S., had appeared to the people within. This is one of the culminations of the widespread nonsense.

In the course of so-called initiations given by him or his representatives sometimes Souls remembered the Sound Current that they had received in earlier lives so that these were able to hear Shabd when they became calm. But in the course of accurate inquiries it emerged every time that these Souls did hear the Sound Current occasionally and only, however, could not integrate the experience correctly. Indeed they were not able to develop the experience, as it is the case after



a True Initiation. On the contrary, Souls who had never experienced Naam also have had, accordingly, no experience after their pretended ,initiation‘ by Thakar or his representatives.

Admittedly one should not forget, that the pitiful Thakar Singh was brought to step forward by the Indian Sangat. Because of the radiance of the Sat Sangat, this worked for some time and people received some experiences. But since Thakar Singh eventually did not do this in accordance with his Master, he fell down later on. He entangled himself in lower addictions, he became negative and sometimes he took women. Often he heard the sound from the left side, and also his entourage, followers and his successor do.

When Thakar Singh left the world, he had collected many treasures within; no Spiritual Treasures, as everyone has to collect to reach Sach Khand, no, baskets full of rubies, thousands of these gemstones. The rubies that the Souls carry with them and that he has stolen from them in a sly way.*

Oh Bheek! none in the world is poor. For each one has tucked in his girdle a precious ruby; but alas! he knows not how to untie the knot to get at the ruby and hence goes abegging.

Bheek

*The Mystery of Death – II. The Light of Life,
by Kirpal Singh, 1894–1974*

* Everyone who hears the Sound Current out of the past still carries an additional jewel with him – the jewel of Naam. The organisations steel this jewel and plunder these Souls who come to them. In the course of time, those lose the Sound Current – like a ton of water that slowly is emptied but not filled up anymore, as it is the case in a real Satsang.

The Anurag Sagar by Kabir – Ocean of Love



One who wants to find a Guru always gets an imperfect so-called master or a so-called spiritual teacher. He who wants the Almighty respectively the Truth is led to the True Master-Power.

Addition: In a small circle of disciples of K. S., another Source (A. Lyss, alias Gobind Singh) reported truthfully on several ongoings of that time: the first Satsangs and initiations and i.a. that he, Thakar Singh, being quite young, had been initiated by Sawan Singh – Who was also the Master of K. S. For this gentleman, there was no reason for passing on incorrect information. Mr A. Lyss was, at the time of Thakar Singh stepping forward – being supported by the Indian Sangat, Dr Harbhajan Singh and Tai Ji –, for many months on site in India, a truthful eye witness of numerous conversations and ongoings. At the time, when Sawan Singh left His body, Thakar Singh was about 19 years old.

After the physical departure of K. S., Ajaib Singh proclaimed himself to His successor. Arran S., an initiate of K. S., fell victim to that lie because of the physical resemblance of Ajaib Singh with K. S. Later he regretted his mistake. He wrote another circular letter and apologized for his ignorance. But he made the same mistake again and did not believe in the words of his own Master.

Then another initiate of Kirpal – Russel P. – made the same mistake. Out of Love for his Master's (K.) form he proclaimed Ajaib Singh to His successor by accepting him as a Saint. Just like real gold and fool's gold (copper pyrites).

With regard to their ignorance, the fact shall be pointed out that Baba Sawan Singh and Kirpal Singh, on the physical level, never looked similar. The fact that initiates with good Inner Experiences also were under such misapprehension shows that not the extension of the Inner Experiences is important, in relation to how far someone has developed, but, rather, the way of living.

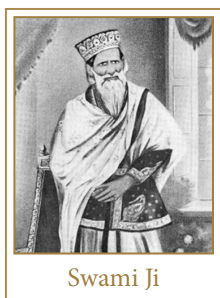


II

Explanation of the Term ‘Radhasoami’

The following compilation of several quotations serves the purpose to clarify the widespread misapprehensions concerning the term ‘Radhasoami.’ It is to show that ‘Radhasoami’ is not a new faith or creed which was founded by Swami Shiv Dayal Singh Ji and Baba Jaimal Singh Ji Maharaj, as it is wrongly stated in the world wide web and other media with intent.

In the book ‘Baba Jaimal Singh: His Life and Teachings (1838–1903)’ and in the private correspondence of Baba Jaimal Singh it can be found the following statements which bring out in a very clear and comprehensible way the true meaning of Radhasoami and make clear the position of Swami Ji and Baba Jaimal Singh Ji concerning the use of the word as a new term:



[...] Lest there still be any doubt lingering in the minds of the sceptics, Swami Ji Who, till the last, continued initiating people into the secret of the traditional five-melodied Melody – Panch Shabd Dhunkar Dhun –, significantly enough on the last day of His departure from the earth-plane, cleared His position beyond the least shadow of doubt by declaring:

My Path was the Path of Sat Naam and Anaami Naam. The Radhasoami faith is of Saligram’s making, but let it also continue. And let the Satsang flourish and prosper.

*Chapter I, Part III:
Rediscovering lost Strands*

[...] When Swami Ji began using the term ‘Radhasoami’ brought into vogue by His devoted and beloved disciple Rai Saligram, He did not, Baba Ji [Baba Jaimal Singh, editor’s note] affirmed, begin a new faith or creed.



He simply accepted the word as yet another name for the Unnameable Infinite; interpreting it on the outer plane to stand for the disciple, Radha, and the Guru, Soami, and on the Inner Plane for the soul current, *Radha*, and its source, *Soami*.

When Baba Sawan Singh Ji objected to the use of this new word at Murree in 1894, Baba Ji, as we have already seen, picked up a copy of Sar Bachan and read out the verse:

Radha aad surat ka naam Soami aad Shabd nij dham.

Radha is the name of the primal soul current – surat; Soami is the name of the primal source of Shabd or the Word.

He explained that the Absolute in His Ultimate Form was formless and indescribable, yet Saints in their zeal to point Him out to their disciples had given Him countless names.

Had not the authors of the ‘Vishnu Sahasranama’ and the ‘Jap Sahib’ coined hundreds of names for the All-Merciful Creator? Then why object to ‘Radhasoami’?

The reality which Swami Ji attempted to point out by the term ‘Radhasoami’ had been referred to by His predecessors by other names, like *Khasam* or *Soami* – Supreme Lord, *Maha Dayal* – All Grace, *Nirala* – the Mysterious, *Nirankar* – Formless, and *Anaami* – Nameless.

Thus Kabir once said:

Kal Akal Khasam ka keena eh parpanch badhawan.

Time and the Timeless both spring from a single source and are vital for His manifestation.



And Guru Nanak had declared:

Kot Brahmand ka thakur Soami Sarabh jian ka data reh.

Soami is the Lord of all creation and the Master of all the souls.

Tulsi Sahib had spoken in a similar vein:

Sab ki aad kahun main Soami.

I address as 'Soami' the Creator of all that is.

Swami Ji Himself, like His Master, invoked the Supreme Reality as *Soami* or, more often still, as *Sahib Soami* and *Satguru Soami*. He used those terms freely in His discourses and letters rather than the word 'Radhasoami.'

It is just likely that these occurred in His original poetical compositions as well, but that the word 'Radhasoami' was substituted for them, for purposes of homogeneity, when these poems were collected some six years after His death, along with many of Hazur Maharaj Rai Saligram's¹ compositions, in the volume entitled *Sar Bachan* (poetry), in which 'Radhasoami' word stands either for the Ultimate Goal – *Soami* or *Anaami* – or for the Guru.

¹**Explanation:** The following quotation is an excerpt from the Satsang 'Become His Channel' by Kirpal Singh (9 September, 1970 – Sawan Ashram):

Question: A number of the Masters Who preceded you – Swami Ji, Baba Ji and Your own Master Sawan Singh – all left writing behind Them or reports or records. How accurate and how pure are those records today?



Kirpal Singh: Truly speaking, you see, this (successorship) is not a thing to be passed on through papers. It is not like lands or other things which are passed on through papers. It is sometimes passed on through the eyes. So Masters never do that (pass successorship through papers). They've never done it.

Question: Well, I mean the writing They left behind. How accurate is it?

Kirpal Singh: Why should it tax us?

Question: Sar Bachan, for example, and some of the other books.

Kirpal Singh: These books are there, of course, there are two parts of Sar Bachan. One is a collection of poems. One is in prose. Some of the poetry is by Swami Ji Himself. And the other part is from Rai Saligram. Both are combined together and are known as Sar Bachan. The prose portion is not the direct statement of Swami Ji but of somebody who attended Satsang and was detailed to convey what was spoken there, a third person conveying the talks given by Swami Ji to Rai Saligram. So the prose part is that.

Question: Was Rai Saligram a Saint?

Kirpal Singh: Yes, surely, he was very advanced. There were three disciples of Swami Ji. One was Baba Jaimal Singh Who was very much advanced in meditation. He went to the highest. Rai Saligram was a very loving and devoted disciple. And there was one Sadhu whose name was Garib Das; he initiated only those who were Sadhus. Rai Saligram remained at Agra along with Swami Ji's wife and Baba Jaimal Singh was detailed to come to the Punjab and continue Swami Ji's work. Therefore this line was continuing through Baba Jaimal Singh,



Baba Sawan Singh and still continues. Now Swami Ji is passed on [...] With due deference the only criterion is what you get. If a man gets that much it is all creditable; it is for the people to see not for anyone else to judge. With due deference they were the three prominent disciples of Swami Ji. So now generally these things are passed on through eyes; not through papers. It is not any land or house or anything like that to be passed on. Of course, these things (land, houses) are passed on through papers, but this is a gift of the soul through the soul.

The man is trained all through life to be prepared. Everything is in the make. One day doesn't make a man a Saint. All through life he's being made. Then there comes a time when it is passed on. Well, all right, continue on.

Baba Ji was prepared to go thus far and no farther. He respected the term 'Radha-soami' as yet another attempt at naming the Nameless, but could not accept the special mystic significance that began to be given to it after Swami Ji's death.

Had not the Agra Saint (Swami Ji) Himself said in Bachan 115, Part II of Sar Bachan prose:

Naam is of two kinds:

- Varan Atmak and
- Dhun Atmak.

Innumerable are the benefits of *Dhun Atmak* Naam and hardly any of the *Varan Atmak* Naam.

The Anurag Sagar by Kabir – Ocean of Love



All names that could be brought into verbal expression were Varan Atmak and were, therefore, outer and subject to variation from person to person and from people to people.

The Inner *Shabd* was the same in all ages and the same for all people. It was wholly musical, defying verbal expression or description, and was the source of all creation and, therefore, the sole object of the seeker's abhyasa. Any word possessed in one's mind appears to be reverberating in that Sound principle.

Baba Ji, abiding by the spirit of His Great Guru, unhesitatingly declared,

Any word which may possibly be brought into utterance and writing could not be an Internal Spiritual Sound which is the unspoken and unwritten law and order of the whole creation.

How could the word 'Radhasoami' be Dhun Atmak when it had been brought into outer expression, and how could it be said to be 'resounding' in the Highest Spiritual Plane where form did not exist and where the Shabd itself had not yet come into manifestation?

His Master, Baba Ji explained, had always held His teachings to be those of Kabir and Guru Nanak and had never claimed to have entered realms unknown to any man before Him in human history. Had not the greatest mystics of the past left definite testimony of Their access to all the eight Inner Planes?

And did not one read in Nanak:

*Sat Lok ke oopar dhave Alakh, Agam ki tab gat pave tis ke oopar
Santan dham Nanak das kio bisram.*



He who transcends the Sat Lok alone knows the essence of Agam and Alakh, the Saints have Their abode above them and poor Nanak too is a resident there.

Swami Ji's last words placed His adherence to the traditional Path beyond any shadow of a doubt. He had made it clear that He had nothing to do with 'Radhasoami' developed as a cult.

His Path was that of Sat Naam and the Anaami, and if He did accept the term 'Radhasoami' it could only be as another Varan Atmak name for the Unnameable One.

All names like *Sat Naam*, *Onkar*, etc., given for Simran were, in like manner, *Varan Atmak*.

Their sole functions were

- a) to help build up Dhyān or one-pointed concentration, and
- b) to serve as passwords for crossing from one plane to another ('Radhasoami' does not belong to these passwords).

The soul's task – and the Satguru's – was to reach the fifth plane, Sat Lok, and for this, five passwords, one for each realm, were needed. Once the soul entered the regions of pure spirit, no further passwords were necessary. As it beheld the *Sat Purush*, the deity of *Sat Lok* or *Sach Khand*, and the first definite manifestation of Naam and Form of the Formless and the Nameless, it realised that He – the *Sat Purush* – and the Satguru were not distinct but One and the same, and that it itself was also of Their very essence.

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(See also subsection ,How Indra Mati, after reaching Sach Khand, finds Karunamai and Sat Purush as the same Form‘ on pages 334 – 342.)

Its search for the Absolute was at last over and it began to merge in Him.

As the soul entered deeper and deeper, being absorbed from Form into the Formless, it passed through *Alakh* – indescribable – and *Agam* – inconceivable – until it finally lost itself in the Ocean of Bliss and Consciousness that is the Ultimate Reality beyond any name and form, ineffable, immaculate, indescribable, and immeasurable.

It was what it was, and nothing more could be said of it. The only way left for describing it was through negatives. It was neither Light nor darkness, neither Sound nor silence. No *Shabd* could be said to be resounding there, as *Shabd* had not yet come into manifestation, and to say that the strains of ‘Radhasoami’ could be heard vibrating there was a contradiction in terms.

All past Adepts in the *Surat Shabd Yoga* had taught as such. Any perceptive student of Their writings could see that They all regarded the entry into the fifth plane as the goal that both disciple and *Guru* must set before themselves. For achieving this, the *Simran* of the five Sacred Names was essential; and once the soul had entered *Sat Lok* it remained the *Sat Purush’s* task to merge it into Himself and permit it to recede further and still further into the Formless and the Nameless.

It was this very two-phase process that Swami Ji underlined when He said,

My Path was the Path of Sat Naam and the Anaami Naam,



and at the conclusion of Bachan 26 in Sar Bachan (poetry), while describing the soul's entry into Sat Lok and its journey beyond, He made the whole method very clear indeed and left not a shadow of doubt:

*Pushap madh sae uthi avaza kau tum hoe kaho kaja Satgur
milae bhed sub dina tis ki kripa daras hum lina Darshan kar
ut kar magnani Sat Purush tub bolae bani Alakh lok ka bhed
sunaya bal upna dae surat pathaya Alakh Purush ka roop
anoopa Agam Purush nirka kul bhoopa Dekh achraj kaha na
jaye Kaya kaya sobha varan paye.*

From the lotus there arose a voice:

Speak! Who are you and what brings you here?

*My Satguru gave me the key to this realm and through His Grace
I am blessed with thy darshan.*

*Beholding the Lord, it was lost in ecstasy; thereupon the Sat Purush
spoke. Giving forth the secrets of Alakh Lok and by His own power
raised it further. The form of the Alakh Purush defies description.
Agam Purush, the Lord of all creations, His wondrous sight cannot
be described and His Glory cannot be rendered in words.*

Baba Ji strictly adhered to His Master's original teachings and assured His disciples that if they lived by His instructions they most certainly would reach *Sach Khand*, and, after passing through *Alakh*, *Agam*, *Anaami*-*Radhasoami*, get merged in the Wonder Region.

Saints in the past had attained the Highest State through the agency of the Five Names, so why change them now? Why travesty Swami Ji's



message merely for starting a new cult? The *Surat Shabd Yoga* was an ancient science and it had not changed overnight.

Chapter III, Part VII:
An Ancient Science

The above mentioned book contains a letter written by Chacha Partap Singh to Baba Jaimal Singh Ji, dated 4 August, 1902, in which Chacha Partap Singh informs Jaimal Singh about the decision to found a 'Radha Soami Satsang Central Association':

Beloved of the Satguru, purified by Shabd, pure of face and intellect, Baba Jaimal Singh Ji. I have received your letter and was very glad to read its contents. And the stone which you suggested will be put in the building. You may be assured about that. My son, Suchet Singh, has come back on pension.

I am, however, sorry to note that there is a tendency of forming different sects and cliques in our Satsang, and that all satsangis are not in harmony with each other. For this purpose I have come here (to Allahabad).

We have decided that a 'Radha Soami Satsang Central Association' should be started. Pandit Ji (Brahm Shankar Misra) has insisted that I should be its President and he will be the Vice-President; that Lala Ajodhia Prashad, son of Hazur Sahib Maharaj (Rai Bahadur Saligram) and eight others, as well as yourself, should be members. Or, in whatever manner any ten members can be selected by the Satsangis by a vote of majority. I am, therefore, sending you a pamphlet containing a complete description about this 'Central Association,' and can send you any number of copies as may be required. Please send instructions to all your satsangis that they should sanction the following ten names and endorse these pamphlets in token of their nomination.



If you have Satsangis in far-off places, they should also be asked to act accordingly.

I am giving below the names of the ten members referred to above:
1. Lala Ajodhia Prashad (son of Rai Saligram). 2. Pandit Brahm Shankar Misra Sahib. 3. Lala Baleshwar Parshad. 4. Lala Madho Parshad. 5. Rai Ishwar Sahai, alias Raja Sahib. 6. Lala Suchet Singh (son of Chacha Partap Singh). 7. Baba Jaimal Singh Ji Sahib. 8. Lala Sudershan Singh (another son of Partap Singh). 9. Munshi Hargobind Daya Sahib. 10. Mr Bool Chand Sahib.

It is expected that by the constitution of this Society, different groups and cliques will disappear and satsangis will love each other as brothers. Kindly send this letter to Babu Sawan Singh also for His information.

In a letter, dated 19 June, 1903 by Baba Ji Jaimal Singh to Hazur Sawan Singh Ji, He refers to this decision as follows:

For your information, a membership committee has already been appointed. Chacha Ji will write a letter to you asking you to send him the Satsangis' names. Chacha Ji also repeatedly stresses that Satsangis should cooperate harmoniously. So I said 'yes,' but I am not particularly keen to associate with them since their teachings are not like those of Hazur Swami Ji Maharaj, nor do they follow His method of sitting in Bhajan – no one even remembers Swami Ji's technique. Because of this, we cannot join them in fellowship. Consequently, the connection is to be superficial. Whenever we meet them, we will greet one another with Radha Soami, Radha Soami.



You are being informed so that when Chacha Ji writes, you should refer him to me, as the matter concerns Baba Jaimal Singh. I will then reply myself.

We will send them the names if they satisfy my three objections. These are:

First: The teachings should be those of Hazur Swami Ji, as He used to impart them; the technique and tradition also should be that which He practised. The whole way of ... is wrong; it is not according to Swami Ji.

Second: There should be three members from among our Satsangis since we do not fully understand their language. In brief, you and I should not become members; the members should be selected from among the others.

Third: As to donations and contributions, our Satsangis will not give them anything, because all our Satsangis are poor, and we do not wish to take anything from them. It is only for Bhajan and Simran that this teaching is imparted to them.

Please note down all these points in your journal, so that they can be used in your reply.

When Chacha Ji writes to you again for the names of the Satsangis, reply to him with these three points. If they accept all three points, we have no objection to sending in the Satsangis' names. But please do not be in a hurry, wait until they write two or three times.

*From the personal correspondence
of Baba Jaimal Singh with Sawan Singh*



(See also illustration ,The helmsman of the souls of the Jambu Island‘ in subchapter ‘The Tale of Dharam Das’ previous Births’ on pages 390 – 395.)

The following incidence also makes clear Baba Ji’s position concerning the use of the term ‘Radhasoami’ as a salutation:

[...] While at Murree, Bibi Rukko once – under the influence of a recent visit to Agra – instructed the Satsangis to greet Baba Ji, when He came, with the word ‘Radhasoami.’

Baba Ji was far from pleased:

See that in the future you do not repeat the mistake,

He admonished.

We spirits come not to create new sects and creeds. We are here to dissolve all differences. Why distract these simple people with these outer slogans? My task is to take them within and let them greet me each according to the traditions of his community.

*Baba Jaimal Singh Ji: His Life and Teachings –
Chapter III, Part XI: The Outer and Inner,
by Kirpal Singh 1894 – 1974*

Seekers after Truth who go to the formation ‘Radhasoami’, which is active in many countries nowadays, do not receive Naam. Indeed, it is said, that seekers after Truth can be initiated there, but this so-called initiation in Naam is, however, only a myth – the seekers after Truth do not get the contact with the Almighty Power

The Anurag Sagar by Kabir – Ocean of Love



and they do not receive a first-hand experience of the Light and Sound of God. Instead of that, they are told that they themselves have to strive for a practical experience.

This statement, however, is absurd and impossible to be realised, since the Masters of the Surat Shabd Yoga explain unambiguously that the True Master can give an experience of the beyond at the first meditation-sitting.

So it is said by Kirpal Singh in a talk about initiation which He had given on 1 January 1964 in Miami during His second world tour:

The One Who is competent to bring your soul up into the Beyond and give you an experience of the Light of God and the Voice of God is also competent to guide you when you rise above body consciousness and traverse into those planes. It is the God in Him, which is called God-Power or the Guru-Power or the Christ-Power.

He also makes clear:

First of all, we should know what initiation means. Initiation is no ceremony, no rite, no ritual, no offering. It is just like a school, in which a lesson is given; and for that lesson, first the Inner Theory is explained, and then an Inner Experience is given.

Outer formations and groups are not necessary. They only lead astray the human souls by outer show, rituals and empty promises.

(See subchapter ‘By Order of Sat Purush Gyani – later Kabir – comes to awaken the Souls – on the Way He meets Niranjana’ on pages 256 – 259.)

Once Hazur Sawan Singh said to Kirpal Singh:

The mission of Spirituality can only be carried on successfully by one Adept in Spirituality. It cannot be entrusted to a blind person¹. Whoever



has a desire to find me out can reach me within through One Who is linked with me. You will not find me in the company of those who are after the possessions of the world. Be not deceived by such people. Do abhyas and peep inside your own self and meet me. I do not dwell in the midst of mayaic insects. Go to some selfless being who is after me and lives for me and is not after possession of Deras (ashrams). Gurumukh² is delighted to have his Guru, while a manmukh³ wallows in luxury and pleasures of the world – Maya.⁴

¹ That is spiritually blind, those whose Inner Eye is not open. ² A mouthpiece of the Guru, the Master. ³ A mouthpiece of mind. ⁴ Maya means all that, which keeps us attached to the world and away from God – deep forgetfulness.

And:

Kirpal Singh! The people will flock to the place where they would find the riches of Naam. What have you to gain from Dera? You better leave Dera. When Baba Ji came from Agra, He brought with Him neither money nor followers. He fetched within Him only His Guru and through His blessings the present Dera came into existence.*

*Hazur Baba Sawan Singh Ji Maharaj
with a short narrative brief Life Sketch –
Hazur's disease and His Spiritual Succession,
by Kirpal Singh, 1894 – 1974*

* The Dera Baba Jaimal Singh close to Beas, see page 416.

It is therefore clearly defined above that Truth does not require any outer formations and that no new Dera will be established. The formation 'Radhasoami' is merely a social structure which is widespread in India, Europe and USA. However, one cannot find there the *riches of Naam*.

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On the occasion of a book inquiry by phone, the Representative of the ‘Radha Soami Satsang Beas’ in Germany was asked by a disciple of Kirpal Singh if one really could receive Naam there. Unknowingly that the man was a disciple of Kirpal Singh and that he (the disciple) had received Naam himself, the Representative replied that only outer explanations were given to the seekers after Truth – i. e. the (so-called) correct way of sitting (according to the teachings of this organisation). However, he stressed – at least he was sincere in not proclaiming that seekers get the contact with Naam there – that they were concerned with the Highest Ideal and because of that everyone had to strive by himself in order to get a practical experience of Naam.s

(In regard to the activities of this formation see also subsection ‘The Path of Timir Doot’ in the illustrations to ‘Description of the twelve Paths created by Kal’ on pages 467 – 469.)



III

Sant Mat formations

It is important to understand, basically, that the deficiencies described in the following are always a result of the mistakes of the disciples because of missing receptivity. When someone attends a university, but does not pass the exams, he is a blemish for the university.

All the same a disciple is no ornament for his Master and the Path if he does not live according to what his Master taught him and does not practise what the Master has given to him. Yet he is a source of dignity for his Master if he lives correctly.

The German legal rule §33 BeamStG (Beamtenstatusgesetz; engl. ‘Law of Civil Servant Status’) makes clear, that civil servants have to show a behaviour appropriate to their status even outside their working hours. If civil servants break this rule, they are no dignity for their country. It will become clear what a serious disgrace it is when a disciple does not live according to the commandments of his Master.

Ruhani Satsang

In the case of the formation Ruhani Satsang, several basic misapprehensions and undesirable developments as a result of a wrong understanding occurred after the physical departure of K. S.

In order to keep alive the ‘teachings’ the initiates at Ruhani Satsang lost themselves in the existing structures. The reason for this is that they were not conscious of the dynamical Power with which they were and still are in fact connected and what it really means to belong to the Ruhani Satsang. See for this the Circular Letter ‘Ruhani Satsang – Science of the Soul,’ by Kirpal Singh, 1894–1974.

During K. S. was still in the body, the mentioned undesirable developments had already begun. Furthermore they are the reason for the fact, that He left His body several years earlier as it was originally intended. According to this K. S. said analogously:

I want to leave this suffering body, because several people preclude me from doing my work and I still have to do a lot of work. The Golden Age is approaching us and I have to finish my work.



Unfortunately, it so happened that since, in 1974, Kirpal Singh consciously left His body, in Ruhani Satsang – both across the Atlantic and in Europe – they only pay attention to outwardnesses – as the distribution of scriptures and videos for a fee – and tell the people in a pseudo-reliable manner that Naam was not available right now. In America, after the so-called ‘Satsangs,’ they say ‘Amen.’

Mrs Fitting from Germany kept out of the reorientation of the structur and simply said that she did not know who was responsible now, after Kirpal Singh’s parting.

Today – in 2010 – the original Ruhani Satsang – which was founded by K. S. by order of Hazur Sawan Singh – mainly operates in America and Europe, but in the meantime miscellaneous formations all over the world have annexed this name. This also applies to today’s Ruhani Satsang India which was taken over by the Holosophic Society – founded by Thakar Singh. Meanwhile, Ruhani Satsang India started to publish the scriptures, as well as the audio recordings and the video recordings of K. S. on the internet for free. This happened after it became obvious how much money they had made with these publications. Because of the existing development, Ruhani Satsang America and Europe have patented the name; they say that they did this to prevent misuse. All of these events show how absurd the incidents are which happen here.

Wrong use of the term ‘Satsang’

Another fundamental problem, a result of malpractice, is the worldwide incorrect usage of the word ‘Satsang.’ In 2010 you can find this word far and wide. False formations of Sant Mat tried to establish places of ‘Satsang’ everywhere, so that their so-called ‘Satsangs’ should always be reachable within a distance of 30 km. Even formations and so-called spiritual teachers that are not related to Sant Mat use this word for meetings today. A result of this is that seekers after Truth, who contact the True Satsang, ask if they may attend a Satsang near to them because it seems as if were Satsangs everywhere. These people often feel confused when they realise that they have to travel hundreds of kilometres in order to reach it.

Kirpal Singh writes in relation to this:



Today Satsang usually means a gathering where either music and singing, or the recitation of epics and stories, or discussions of spiritual subjects take place. A discourse by a learned person is also referred to as Satsang. When four or more persons sit together and sing the praises of the Lord, with or without the aid of an instrument, even this is known as Satsang.

But in the eyes of the Saints, Satsang connotes a much deeper meaning and has a much higher and purer aim. The gathering of worldly-minded people is not termed Satsang. Sat means 'Truth,' and Sang means 'company.' One Who has the ideal of Truth established in His heart is the image of the Lord.

*Gurumat Sidhant,
Part I, Chapter X: Real Satsang,
by Kirpal Singh, 1894 – 1974*

So one should not be misled by the quantity of participants that the so-called 'Satsangs' of the different formations achieve. There is no point to the event when a lot of people come together but one, nevertheless, cannot get Naam there. Just as Kirpal Singh pointed out that a good speaker can attract crowds everywhere without there necessarily being anything of quality in his speech (see the subsection 'The Path of Andha Achet Doot' in 'Illustrations to the twelve Paths' on page 469– 470) so a person with the adequate manners and behaviour may always attract people who come to such meetings. So for a long time Swami Ji held Satsang in a very private fashion. (Compare 'Baba Jaimal Singh / His Life and Teachings – Part II: The Consummation,' by Kirpal Singh, 1894 – 1974).

Kirpal Singh once wrote to a disciple:

I am glad to find that people attended the ... Satsangs ..., even though the attendance was comparatively small. It does not matter, as the



quantity does not count as much as the quality. The latter is of great importance.

*Spiritual Elixir – Part II: VIII. General,
by Kirpal Singh, 1894–1974*

The needful quality is only given in a True Satsang only when Naam is distributed. Such True Satsangs are something that, indeed, is very rare.

The reason for today's confusion in this field is hidden in the fact that the initiates of Kirpal Singh called their meditation meetings 'Satsang' after His physical passing. But Satsang is always only there, where the Truth is alive. That applies not to these places and meetings, were the Souls that came there to be led, did not get an experience and were not connected with Naam.

Furthermore the Ruhani Satsang USA organises retreats – at least partially against payment of a fee – in the United States and in India that should serve the collective remembrance of K. S. Unfortunately during this retreats so-called 'satsangs' take place too; for these events that, which was explained above, is also valid. All that is, indeed, well-meant, but nevertheless it represents actionism.

When American disciples asked Kirpal Singh if they were allowed to organise a retreat to give the disciples from different cities the possibility of meditating together, He permitted it because meditating together is always adjuvant. When they asked Him then if the group leaders should circulate to show the attenders how to sit, Kirpal answered analogously:

There is no need for teachers.

The comprehensive false use of the word 'Satsang' resulted in Kal himself utilizing it very soon. As a consequence of this, in addition to the already existing false 'Sant Mat formations' like the 'Radha Soami formation' in Beas, there appeared 'Satsang formations,' 'Satsang fellowships' and 'Satsang forums' worldwide very quickly.



A man who has Naam is never alone because the Master is always with him. Nevertheless it is good when initiates come together for meditation. But if people have received Naam and do not yet rest completely in themselves, so that Kirpal fulfils their wish that others shall receive Naam too, their organised meetings are not Satsang.

That is why everyone who has actually received Naam should ask himself with great responsibility, whether he is allowed to call such meetings ‘Satsang’ when he invites people to come to him for meditation. Eventually it is not different as it has been during the lifetime of former Competent Masters and during the physical life of Kirpal: only if you know definitely that the True Master-Power is the cause and the Souls do receive Naam there, or if the meetings are related to a place where Naam is distributed, it is allowed to call these meetings Satsang – otherwise it is not allowed. If someone calls meetings organised by him ‘Satsang’ without Naam being distributed, he automatically becomes an imperfect master.

As Kirpal Singh reported, Raja Janaka once called all pandits and religious leaders from his country for a meeting and asked them whether someone was able to give him contact with God. There was no one. Only Yagyavalkya had the moral strength to tell the king that, although he could explain to him the theory, he was not able to provide him with contact. – Some time later on, at a second conference, he received contact from the sage Ashtavakra. Unfortunately, many people who are on the Path today – at the beginning of the 21st century – do not have that moral strength; instead they present themselves as conscious co-workers on the Divine Plan without, really, having that status or being able to connect people with Naam.

Kirpal Singh said:

We must be sincere. If you have seen the Truth, only then ask the people to follow you. ‚Dear friend, come and see and have it!‘ But if you have not seen the Truth yourself, then why, like the proverbial blind man, lead others into the pit along with you? We must be sincere to our own selves and to our fellow men and women. If you only know



the scriptures in theory, say so. If you have seen the Light and can rise above body consciousness, and are also competent to give others some experience of it, well and good. Go and tell the people so. You see, that is the difficulty. People speak so much about the scriptures. You must have heard so many speakers holding forth on the subject.

But how many of them are there who have had the first-hand experience of Truth, and are competent to give you also that experience? To talk of Spirituality is just like giving a learned discourse on the principles of business without having any capital or practical capability to start the business.

*We must be sincere,
by Kirpal Singh, 1894 – 1974*

Unfortunately, many of the so-called 'old' disciples who met Kirpal physically hardly meditate or do not meditate at all. Often the devotion that they had for their Master is depleted by worldly activities.

Kirpal Singh says the following:

You are given some contact within by the Grace of God. You see the Light of God within you, you hear the Sound Principle. When you turn your whole attention to the Sound Current, It will, like a touchstone, drag you up. Even those who are given a contact with the Lord within will lose it if they do not keep their self restraint.

*Morning Talks:
Righteousness – Detachment – Self Restraint,
by Kirpal Singh, 1894 – 1974*

Would such disciples come humbly to a Guru Bhai who is practically connected with Naam and if they put into practice what Kirpal says, they could return to a vivid meditation upon Naam during a weekend. But if they came to criticise they would get nothing.



Concerning the attendance of Satsangs and the practical living of the theory Kirpal Singh says:

First is learning through theory at the intellectual level and then having that Bread of Life. That will give strength to your soul. On Spiritual Health depends the life of mind and body both. All imperfections will leave you, just as when you sit by a fire, all cold leaves you. By hearing the Sound Current you become the abode of all virtues. By hearing, you can determine the direction in which you have to go. By hearing, your Inner Eye is opened to see where you are going. Pity it is that we give little time to these things and only waste away our time in trifling things, I would say. When you have understood a thing, then follow it. So long as you have not understood, Satsang will help you. When you have got something, then live up to it, and have only the company of somebody who has got that Life within Him. That will give you a boost.

These things are to be understood and then lived. By speaking about bread, your hunger cannot be appeased but you must have bread to eat.

That is why Christ said,

I am the Bread of Life. This Bread of Life has come down from Heaven. Whoever partaketh of it shall have everlasting Life.

Partaketh of it – He is the Bread of Life of course. He also says,

Eat me and drink me.

What to eat? He is Word made flesh. The more you come in contact with and devour that Word, the Light and Sound within you, the more you will be eating of the Bread of Life.

*Morning Talks –
How to develop Receptivity I,
by Kirpal Singh, 1894–1974*



Hazur Sawan Singh wrote in a letter:

It is very beneficial for the Satsangis to meet with each other; it promotes their love and faith towards each other and the Holy Master; it also gives stimulus to the Spiritual Exercises. It helps to clear the doubts and difficulties of other Satsangis. Combined Satsang serves a useful purpose. It gives an opportunity for exchange of ideas. The Satsang time is especially valuable in this: that it increases Love for the Master. In a large Satsang there are some advanced Satsangis also who speak from their personal experiences, and this helps in developing faith in others who may come into contact with them.

*Circular Letter No. 4 –
Instructions for Holding Satsang,
by Kirpal Singh, 1894 – 1974*

Sawan Singh also once said correspondingly that there are three kinds of people that come to the Satsang: the first ones come out of curiosity, the second ones come to criticise and the third ones – the fewest – to reach the Truth.

In contemporary times Thomas G., who was initiated in Naam by Kirpal's Grace, in the 21st century, describes the following:

So long was the way, so long was the time – but now I'm sitting here, feel Your closeness and see Your brilliance, can hear Your voice again, finally. And even if the past covers me over and over again, You are still much closer to me seeing the One Truth only in me. So I wish to see with Your eyes, to become gradually and finally completely, what You only see in me and that I truly always was and that I truly will be and that I truly am – Kirpal.



‘Unity of Man’ and Kirpal Sagar

In the case of the structure ‘Unity of Man’ one did not fall victim to those misapprehensions, as it was the case with Ruhani Satsang. Consequently the possibility of handling it in a better way was given. Regrettably, however, it arose that the local initiates of Unity of Man who had been able to connect themselves with this power began to worship personalities and to support high and low. They allowed that a management could take over the outer leadership and even the inner guidance of the people by outer instructions. They crippled the initiates with whose aid they also developed a complex of structures. In addition they built up a wrong patronage. (According to this subject see the last circular letter by Kirpal Singh ‘On the Unity of Man’.) They adopted the same subtil tendencies of mind as it was the case with Ruhani Satsang. Instead of living the True Spirituality, they lost themselves in outwardnesses.

On the 16 November 1994 it happened that, after the ‘Satsang,’ a disciple of Kirpal Singh left by His order the project ‘Kirpal Sagar’ forever. It was the foundation day of the project. As there was no more place for Kirpal, it was decided within to take along the project leader Dr. Harbhajan too. His wife cried bitterly at that time. The disciple left the project and some month later, in September 1995, Dr. Harbhajan left the world. Now this place is only a collecting basin of people who love to carry out hidden rituals and to act outwardly, with activities like ‘Santa Claus is coming,’ arranging sport tournaments etc.

Already at the time when the foundation stone of the middle Sarovar-building was laid, pictures of the leaders of that project were put into the foundation stone – with their knowledge – and because of that it lost its sense.

They also diverted the Sarovar – that was to be the counterpart to the Mansarovar – from its intended use by devoting every of the four rooms of the enclosing building to a religion. On special days, there readings are held out of the scriptures of these religions and also rituals, e. g. in the bible-room the sayings of Masses by a priest. In consideration of the fact that God created man, man created the religions and that Kal himself is the creator of rituals, this is an absurdity in itself.



Once again, it should be stated here very clearly:

In the Sawan Ashram, Kirpal Singh forewent all outwardnesses and He said:

I have no rituals, no forms, nothing of the sort here. No temple, no church, no mosque. Why? because what I am telling you is the Highest Thing. Remain where you are, you are not to leave your religions but to make the best use of them, and see how far you have proceeded, advanced, progressed on the Way.

So that is one of the reasons why I have no church, temple or anything. I take them as the elementary steps. People are stuck fast to them. They don't bear the fruits of performing the rituals or methods of outward performances.

Here we have no forms, we do not care what label you are wearing, or what school of thought you have belonged to. We never care for it, we want just to enjoy that you are a man, you are a soul. The same God is within you. You must rise in that God consciousness. This is [...] what we are after here. This is what the world needs today.

*Morning Talks – What is True Love I,
by Kirpal Singh, 1894–1974*

Sawan Singh also emphasised the importance of the avoidance of rituals.

Ronald H., who was initiated in Naam by Kirpal's Grace in these times, temporarily described in the following poem the uselessness of holding on to outer practices and social and religious communities and the importance of devotion to Naam:

Harken eternal softly sweep, touch siliceous, finest sand; when He found me on the shore a fordable flush has absorbed me. Wild storm blew out the light of day; drowned mendacious stillness; of illusive flaring idyll; which promises us the right way. What helps it, if we hanging



at buoys; direct the rigid view towards land; hope for salvation, trust blindly. Not until we sink; look in black depths, raise us into light; we awake – from death into life.

Furthermore, it happened that people who took heart of Kirpal's mission, the True Unity of Man – according to the statements of Kirpal during the Conference of Unity of Man in 1974 – criticised those with whom the Souls actually are connected with Naam, and affirmed that there was not any Naam. When they could not deny the fact anymore that the Souls received Naam there, they affirmed that there must be something wrong because those disciples had no love as they did not deal with all – so even not with them. (See the illustration 'Without the Master he will try to cross the ocean' in the subchapter 'The Indispensability of the Guru' on pages 569 – 573.)

You do not find such statements in the structures which obviously do things wrongly, but among those which actually should work for Kirpal but who make mistakes, which they do not reform in the future, and who want to justify their mistakes by such statements.*

* By the way, organisations that go completely wrong are comparatively innocuous. The latter that still have a spark of Truth are much more dangerous.

These people know that someone who knows the Truth sees the unity and that is why he never affronts others. They use this knowledge wrongly for their statements and adduce for that purpose the sentence of Christ 'He who is not with me, is against me.'

Yet this sentence does not mean that all people shall convert to Christianity but that they hold onto the Christ-Power – or Master-Power. – Everyone who is not for the Master-Power is automatically on the side of Kal. The 'Unity of Man' organisation uses these statements in a way that suggests that there – and only there – the work of Kirpal is done, and everyone who criticises that will not be on the side of the Truth.

The more their members turn outward, the more they apparently fall victim to the belief – conditional upon the name of their organisation – that all men have



to gather there. Even if in the self-portrayals of the formation one can read other statements, it seems as if they aim at founding a universal religion.

Kirpal Singh wrote:

The crying need of the time is to set up one Universal Religion for the entire mankind, which should be a compendium of all that is good in every religion. But is it possible? Owing to differences in temperaments and modes of thinking, it is well-nigh impossible to lay down rules of worship acceptable to all, and to direct their varying thought-currents into one channel. With all this diversity, there is yet one thing which is common in all humanity. It is the Divine Link with which the entire creation came into being, and is being sustained. [...] The Divine Ground on which each of them rests is the same, and the huge mass of superstructure has been raised in each case on the bedrock of Divinity itself.

The problem that confronts us is to find a way whereby it may be possible to reach that Divine Ground – the bedrock of Divinity. The essential roots of all religions are now lost to view and utterly forgotten under the camouflage of ancient verbiage, the encrusted dust of ages and the dogmatic creeds of the priestcraft. All that we need now is to present Truth, once again, to the scientific modern world, in a scientific setting. [...]

We must study all religions with Love and devotion, adopt and accept, as a workable formula, the common Divine Ground underlying each. [...]

In this materialistic age, it is necessary that the common Spiritual Truths be collected at one place and presented to mankind as a beautiful bouquet. Awakened people all over the world are realising the Truth of this and are forming world conferences of religions to place before



mankind the basic ideas common to all religions, so that Spirituality may be placed on the footing of a regular science to which all seekers after Truth may turn, regardless of their castes or creeds, and without disturbing the social orders to which they belong.

The present-day attempt to hold an All-World Religious Conference, to establish a World Fellowship of Religions, to set up institutions for the comparative study of all religions, and to conduct investigations into the cardinal principles of Truth, Love and Non-violence, are steps in the right direction and point to the time when the whole world will be knit together in the silken bonds of one Universal Religion of Love and humanity.

*Spirituality / What it is – X. The Ideal of Universal Religion,
by Kirpal Singh, 1894 – 1974*

The persons in charge in the organisation ‘Unity of Man’ take these statements to heart in an incorrect manner. They let themselves be photographed together with well-known personalities and publish these photos on the Internet in order to suggest importance and unity. But, whereas photographs in which one can see Kirpal Singh together with personalities known from religion or politics always were taken on the occasion of real talks about the Truth, today’s photos of members of the organisation named above are generated especially for the purpose of presentation. In the 20th/21st century it is no more problem to pose for photographs with all sorts of people on the occasion of some conferences or even for money. In the same way they hold so-called world conferences that allegedly are the follow-up-conferences to the Unity of Man conference which was held by Kirpal Singh in 1974.*

* All conferences thereafter were useless because they took place only outwardly. Pure outward activities do not cause any Inner Change. That is why the ambition to organise such conferences regularly leads only to more outwardness.

The Anurag Sagar by Kabir – Ocean of Love



Kirpal Singh and Baba Sawan Singh both emphasised that there is no need for outwardnesses.

If otherwise a disciple who is completely at one with Truth does something, automatically there is sown a seed in the higher realms that precedes a change.

The actual aim of the conference hold by Kirpal Singh was to enable people to realise the already existing unity. This is a first, fundamental step that, however, has still nothing to do with Spirituality.

Mahavira who is accepted as the founder of Jainism had reached that point.

Kirpal Singh wrote about him:

Again, it may be a Jain Tirthankara, the Mahavira, the bravest of the brave, who could dare approach the divine throne of Brahman and give out to the world the Law of Universal Love and Ahimsa, Love for all creatures from the tiniest insect, helplessly crawling in the dust and the water and air spirits floating in countless numbers, in their respective spheres, invisible to the naked eye.

*The Mystery of Death – V. What after Death?,
by Kirpal Singh, 1894 – 1974*

Mahavira realised that the same essence is in all and his successors and the Jains of today still try not to harm any being out of respect for all life but they no longer have, however, the direct vision.

All that happens not least when persons, who do not have deep Inner Knowledge, are elected into the management of a structure in order to keep the outer aspect



of the organisation running. Unfortunately, these often interfere in the Inner – Spiritual – Aspect, lay claim to a leading position in this regard and lead others without actually being competent of doing this. Also they arrogate to say these who are connected with Kirpal, what they should do or whether such disciples are desirable at all. They abuse the True Disciples of Kirpal Singh as Kurahia – someone who leads the Souls astray.*

* At the time of Guru Nanak there already was a town whose sufis living there were not willing to give Him a place in the town and called Him a ‘Kurahia.’

Kirpal Singh writes as follows:

When He (Guru Nanak, editor's note) went to Multan, the land of pirs and fakirs, the latter sent him a bowl brimming over with milk, implying that the place was already full of saintly souls and there was hardly any room for more. Nanak, Who knew the implication in the offer made, just took a jasmine flower and placing it on the surface of the milk returned the bowl, meaning thereby that He would float as lightly as the flower and give fragrance to all of them. The True Saints, as a rule, have no quarrel with anybody. They talk gently and work quietly in the service of God and man.

*Guru Nanak / His Life and Teachings –
Introduction,
by Kirpal Singh, 1894 – 1974*

Kirpal Singh once wrote in a letter to a disciple:

Your idea of serving others is welcome. First of all one must serve oneself and then others. You are in the bondage of mind and matter. Your soul has many coverings over it such as the physical body, astral body and causal body, mind and matter, etc. So long as you are imprisoned



in these bonds, what service can you render to others? One prisoner cannot liberate another. The five passions are within everyone of us, and are robbing us of our Spiritual Wealth. The way to become liberated from these five robbers is first to receive initiation and then work hard to reach the higher regions. When you free yourself then it is a real service to try and free others.

*Spiritual Elixir – Part II: VII. Mind and Soul,
by Kirpal Singh, 1894–1974*

On the Internet, the organisation operates a presentation with the URL ‘kirpalsingh-teachings.org.’ On the welcome page of this website one can find the following text:

Assertion:

[...] “This homepage contains a collection of Sant Kirpal Singh’s precious books, lectures and heart-to-heart talks which will be extended further on. These teachings bring near to the interested ones the true spirituality ...” [...]

Correction:

Kirpal Singh always emphasised that He did not spread new teachings and He aimed even less at the founding of a new religion.

So He said:

I am teaching no faith.

And further:

This is no new faith, no new religion – nor am I going to advocate any religion whatsoever. There are already so many faiths existing. Do you



follow me? This gathering here is a purely Spiritual Gathering, a common ground for all to sit together, irrespective of whether they belong to one religion or the other.

*Talk at Tustin, California,
18 December 1963*

In fact this, which He said and wrote down, was the quintessence of the teachings of all True Masters and Saints. Although at ‘Unity of Man’ they know that and corresponding passages – like the statements of Kirpal Singh cited above – can be found on the internet presentation named above, they still use the term ‘teachings’ to address people intellectually.

It would have been suitable to call the site for example ‘kirpalsingh-books’ or ‘kirpalsingh-scriptures.’ But the way it is represents a subtle misguidance that most people do not see through.

Furthermore on the website they contest the following assertion:

Assertion:

[...] “Unity of Man is a spiritual and international organisation, initiated in 1974 by Sant Kirpal Singh. It is a movement working on an international level, striving to awake the public opinion to an awareness of unity. The basic concept is that Unity already exists, we have only forgotten it.” [...]

Correction:

Kirpal Singh did not found this organisation and He also did not wish it. The campaign of Unity of Man that He proclaimed in February 1974, during the great Unity of Man conference, is something completely different.

The Anurag Sagar by Kabir – Ocean of Love



In His last circular letter from 15 May 1974 Kirpal Singh wrote in paragraph 9:

It would be prudent to clarify that the campaign of Unity of Man has to be carried out above the level of religions without in any way affecting any religious or social orders. It has to obtain in practice the blessings and support of all those who believe in the Gospel of Unity of Man, and could give it strength by taking this Gospel to every human heart around them and convincing them of the need of its acceptance in daily life. It will neither be tagged with Ruhani Satsang nor with any other similar organisation. The enthusiasm of its admirers will be the real force working behind the campaign.

So it is clear that not only Ruhani Satsang does not have the patronage for this campaign but also Kirpal Singh did not trust any other organisation of whatever nature with this task and He also did not wish to do this. (See the domain with original content: www.konferenz1974-unity-of-man.de. The English version of this site is in progress.)

Elsewhere He said:

After my physical departure I will not stand behind any organisation, founded in my name. If so, it will be their own destiny.

The ignorant management of the 'Unity of Man' organisation cannot help distorting the Truth again and again to help the profile of this formation. On the one hand, in the meantime all information is published – quasi to show that they have nothing to conceal and they have a pure heart. On the other hand they distort the



statements of Kirpal Singh and they disregard His will by falsifying the content of the website in a subtle way, integrating incorrect text passages.

The elder disciples of Kirpal Singh who knew His statements on this subject did not know what the name of this organisation meant. – However, the name ‘Kirpal Sagar’ for the eventual project in India is correct; but it is not led correctly any more. It has been told to the people that the work – the aid – on the outer building of the school and the outer work on the project were work upon the House of the Father. But this work is a pure Inner One, it is a question of the Inner Kirpal Sagar that everybody must establish in himself.

The editor of this book receives correspondence wherein people write that, after years of intense service in the ‘Unity of Man’ organisation, they were still empty inwardly. If they express themselves critically there, they were threatened that they were disbelieving and they would lose everything. In reply to these people: it is not necessary to join any formation.

Kirpal Singh said:

[...] that formations end in stagnation.

In fact it is a question of practising the Truth by oneself. Therefore everyone must render an account to oneself: did one get Naam and has one had a firsthand-experience? – People who once had received Naam, definitely exist also in such structures. Does one see Light during one’s meditation and can one listen willingly to the Sound Current? If not, one should at first seek to receive Naam.

So when something is wrong, one does not have to deal with it. It is not a question of missing Love.

The Anurag Sagar by Kabir – Ocean of Love



Kabir said correspondingly:

If you have to compromise – concerning the Truth – to hold people together it is time to go away – and to meditate alone.

Kirpal said analogously:

[...] when a disciple meditates he should allow only these Souls to sit with him who really seek after Truth.

A man gets the greatest blessing if he helps others to get a step nearer to God. The greatest sin is to get someone a step away from God.





The Path of Mritu Andha Doot

Listen to the description of the first path, Dharam Das. In your mind be ready to discriminate. Mritu Andha is one boundless messenger who has been incarnated in your home. He will be very painful for the Souls, again and again I am cautioning you.

The Path of Timir Doot

Secondly Timir Doot will come. He will be born in the Ahir caste, and will be called ,servant.' He will steal many of your scriptures and will maintain his path separately.

The Path of Andha Achet Doot

Now I tell you of the third path and the Andha Achet Doot. He will come to you as your barber and his name will be Surat Gopal. Keeping the Souls in the illusion created by the combination of words, he will establish his separate path.

The Path of Manbhang Doot

Listen, Dharam Das, about the fourth path which will be maintained by Manbhang Doot. He will establish the path taking the story of creation. He will come into the world saying that his path is the original path. He will explain to the Souls about the name 'Loodi' and



he will call that name the ‘philosopher’s stone.’ He will speak of the simran of the sound created by bamboo, and in this way he will keep all the Souls here.

The Path of Gyan Bhangi Doot

Oh Dharam Das, listen about the fifth path which the Gyan Bhangi Doot will start. That path is the path of the gods and the imperfect sadhus. By making the Souls recognize the signs of tongue, eyes and forehead, by explaining about the scar and the mole, he will keep the Souls in deception.

– Whatever work one would like to do, he will keep him in that work. In that way he will tie up all men and women and will spread in all ten directions.

The Path of Manmakarand Doot

The name of the sixth path will be ‘Kamali Path’ and it will start when the Manmakarand Doot will come in the world. He will reside among the dead bodies, and becoming my son, he will falsely brighten the path. He will show the shimmering light to the Jivas, and in this way he will delude many Souls. As long as the Soul will have that sight, she will see that shimmering light.



Those who do not see with both their eyes, how can they test the shimmering beauty? Understand the shimmering beauty of Kal, and don't take it as Truth in your heart.

The Path of Chitbhang Doot

The seventh messenger is Chitbhang, who will have different faces, voices and minds. He will run the path in the name of 'Daun' and he will falsely call the one who speaks this word as Sat Purush. He will talk about the five elements and the three gunas, and in this way he will maintain the path. Speaking the words, he himself will become Brahma (and will say), *"Why did Rama make Vashishth as his Master? Krishna also did service to the Master, to say nothing of the rishis and munis. Narada blamed his Master. That is why he suffered, living in hell."* The Doot will impose the knowledge of Bijak as the insect remains in the goolar tree. Nobody will be benefited by this path. By walking upon it the Soul will weep.

The Path of Akalbhang Doot

Now I'll tell you about the eighth path, and will explain to you about the Akalbhang Doot. He will steal something from the Koran and something from the Vedas and will say, *"This is the path which leads to the real home."* He will also take some qualities from me and then he will make a book. He will establish the path giving the knowledge of Brahm, and the Souls who are involved in rites and rituals will be attracted to him.



The Path of Bishamber Doot

Oh Dharam Das, listen to the story of the ninth path, how Bishamber Doot will perform the play. The name of the path will be ‘Ram Kabir Path’ in which good and bad attributes will be counted alike. He will say this: *“Understand sins and virtues as equal.”*

The Path of Naktanen Doot

Now I am telling you about the tenth path. The name of the Doot is Naktanen. He will run the path, calling it the ‘Satnami Path,’ in which he will unite all the Souls of the four different castes. He will unite Brahmin, Kshatriya, Vaishya and Shudra. Oh Brother, he will not recognize the Shabd of Satguru, and following him, the Souls will go into hell. He will explain and describe the body, and will never get the Path of Sat Purush.

Hymn

Listen, Dharam Das, to the play of Kal. He will create many traps. He will devour many Souls involving them in the chains of karma. The Soul who will recognize my Shabd will become free from the snare of Yama. Accepting the Naam and by its Glory, he will go to the Immovable Plane which is the Region of Peace.



- The Nectar-filled Simran, which has precious qualities, is the essence of Sat Purush's Shabd. If the Soul accepts It in thought, word and deed, she crosses the ocean of life.

The Path of Durgdani Doot

I am telling you about the eleventh path, which is of Durgdani, who was a boundless messenger. He will establish his path as 'The Path of Souls' and he will explain it by the body. He will tell the Souls to perform things with their body and, deluded by him, the Souls will not cross. The Soul who is proud, hearing his knowledge, will love him.

The Path of Hansmuni Doot

Now I will tell you of the manifestation of the twelfth path in which Hansmuni Doot created this play. First he will come as a servant in your home, and he will serve you a lot. Later he will start his own path and will trap many Souls. He will oppose the Essence and the Embodiments. He will believe in some knowledge and in some he will not.

In this way Yama will set up the play, and from his essence he will create twelve paths. Again and again they will come, and again and again they will go, and again and again they will appear in the world. Wherever the Messengers of Yama appear, they will tell a lot of knowledge to the Soul. They call themselves by the name 'Kabir,' and they



will always give the knowledge of the body to those whom they initiate. Wherever they take birth in the world, they will come forward and spread the path. They will show miracles to the Souls, and deluding them, they will bring them into hell.

Hymn

Listen, Dharam Das: in this way the mighty Kal will come and deceive. Those who will accept the light of my words, I will save them. Oh my essence! Awaken the Souls by giving them the True Shabd. By keeping the knowledge of Master firm in the heart, one will test the Shabd and recognize Yama.

– Oh Dharam Das, awaken! Yamraj deceives like this. Those who will take the Naam with faith, Yama will not get them.

Dharam Das said:

Oh Lord, You are the origin of all the Souls, may You finish all my pain. Narayan is my son. Now I have thrown him out. The being of Kal took birth in my home and became painful for the Souls. Hail to the Satguru! You have shown and made me recognize the being of Kal. I have given up my son Narayan and I have believed in Your words.



Illustration

Doot: Messenger; emissary. These doots are all historic human beings, but as incarnated humans, they bore other names – in some cases, their human names are also given.

The Path of Mritu Andha Doot: To this path belong all cases in which, for example, members of the family of Masters proclaim themselves as masters. (See also the subsection ‘Imperfect so-called masters of Sant Mat’ in ‘Notes regarding today’s Confusion of the twelve Paths’ on pages 415 – 424.)

Such cases are found repeatedly in the past as well as in the present. In our time it happened and happens through the false claims of succession raised by Darshan Singh and Rajinder S.

The Path of Timir Doot: ‘He will steal many of your scriptures.’ So-called ‘spiritual’ teachers and authors who declare the work of others as their own can often be found even in 2010.

– So the Radha Soami formation published the Gurumath Sidhant under the title of ‘The Philosophy of the Masters.’ In gratitude for His Master Sawan Singh Who had dictated the Gurumath Sidhant to Him directly within, K. S. had published this opus under Sawan Singh’s name.* K. S. did not do anything about this issue, because He always wrote His books without copyright. Moreover they were His Guru Bhais, so finally it was of no importance who published the opus, as long as nothing was modified. K. S. Himself said in relation to the English editions published from Beas that it was a loose translation which can be read, but in which important footnotes were missing.

* Kirpal Singh once told the following:

When I was writing that book Gurumat Sidhant, one writer came to visit and was sitting by me at night. I started at nine o’clock, went on writing, writing as fast as possible. He was sitting watching me. It was



ten, it was eleven o'clock, it was twelve midnight, one o'clock. 'From where are you writing?' he said. 'There's nothing before you to copy.' I told him, 'my Master dictates to me. I'm writing so fast because I cannot keep up to Him.' (chuckles) Whatever thoughts come up without thinking are always perfect.

But they forced K. S. to publish this opus no more Himself. Thereupon, He published the contents in a revised and enlarged form in a number of other books, like 'The Crown of Life,' 'Naam or Word' and 'Prayer.'

(For the Explanation of the term 'Radhasoami' see also 'Notes regarding today's Confusion of the twelve Paths – Part II' on pages 425 – 440.)

Today's editions published by the Radha Soami formation in Beas refer to the imperfect so-called masters of Radha Soami, which is dangerous because the original content of the opus is true while the added structure, such as introductions etc., is misleading.

– An initiate of K. S., Paul Twitchell, after he was in contact with his Master for some years, turned away from Him and against His explicit advice he founded his own religion – Eckankar. The teachings of that religion were copied widely by him from the existing Sant Mat literature. He mixed them amongst other teachings, with contents from Scientology. To obscure the true origin of the teachings he invented a line of historically unverifiable masters, claiming that he did get his knowledge from them. He proclaimed himself as the 'Eck-Master,' the alleged 'living master' of his time. Since he was not able to connect people with Naam, he switched to a number of outer practices that he taught his followers in order to create the impression of a spiritual way of development. After his death – that was surprising for his followers because he had 'predicted' that he would still be present for some years – his successors Darwin Gross and since the 1980s Harold K. continued and still continue the formation. Over the years, the followers of this religion become more involved in the structure by a series of so-called 'initiations.' Instead of receiving



Naam, they are fobbed off with practices such as dreamwork, chanting of the sound of ‘Hu’ and contemplating of it. All this has nothing to do with Truth but it is simply a ‘modern’ version of the paths of Kal – for example with elements of the path of Timir Doot – in order to bind the Souls.

The Path of Andha Achet Doot: Many false Masters and pseudo-teachers hold the Souls captive through ‘the connection of words.’ They talk to them with well chosen words to hide the missing Spiritual Substance. If the theories are cleverly presented, the Souls with an according nature will be impressed thereof.

As history has shown more than once, well-chosen words can lead the mind to a kind of intoxication, in groups it is still easier than when you are alone. With some practice one can lead a group of people quite easily. During all times many imperfect so-called masters and so-called spiritual teachers used this effect of group dynamics for their own purposes.

Kirpal Singh says as follows:

Again, a movement, no matter how spiritual it may appear to be on the surface, should not be judged by the number of followers that it has. A good speaker can attract crowds anywhere, yet there may not be anything material or convincing in his speech.

*Man, know thyself –
Criterion to judge a Genuine Master,
by Kirpal Singh, 1894 – 1974*

Naturally it is almost the same with books published by such persons. Someone may be a talented author and may enthuse many people this way, the truthfulness of the content is, of course, unrelated to this.

The Anurag Sagar by Kabir – Ocean of Love



Large parts of the Talmud also evolved from discussions between scholars. But all of these are only of an intellectual nature.

The Path of Manbhang Doot: The simran about ,the sound that rises out of bamboo' is the contemplation of outer sounds, such as music etc. Likewise records with 'relaxing and meditation music,' 'sounds of planets' and more may be found easily. Although all this can cause superficial relaxation, outer sounds can lead only to the limits of the mind but no further. That is why such practices are useless for the Soul.

To this path belong all kinds of 'sound therapies' – for instance with singing bowls put on the body – as well as 'sound meditations' – for example the sound of gongs or singing bowls. A 'modern' version of these are found in big wellness-centres and thermal spas in their 'sounding rooms' where one can, for example, hear sounds in the sauna rooms and also under water in the swimming pools and which are increasingly to be found since the turn of the millennium.

Furthermore, even the fact that you hear music everywhere – voluntarily or involuntarily, as in store houses for instance – can be added; meantime children also listen permanently to sounds of their mobile phone. All that may appear to the mind otherwise, but finally it follows the same principle and even the same purpose – to keep the Soul imprisoned outside. For a deeper understanding of this theme it is helpful to read the book 'Naam or Word' by Kirpal Singh.

The Path of Gyan Bhangi Doot: According to Kabir, with this path are connected all ways where the praise of gods is of importance and which are gone by false sadhus – who are not Sadhs. In India you can find many of these wandering ascetics but also in today's western countries you can find more institutions with monks according to Indian-Hindu, Buddhistic etc. idols. Also similar schools of yoga where for example swamis live belong to this path.



In India institutions sometimes invite such false sadhus to pretend an image of unity. Thus, it is, for example, undertaken by the organisation ‘Unity of Man’ on the occasion of conferences and festivities. They invite such sadhus and present them on their homepage as sadhs on the grounds that these would have met K. S. during the big Kumbha Meela – the biggest Hindu festival, for which false sadhus from all of India also come together.

The mention of the wrong development given above is an example. In consideration of the naming of such errors there should be no schadenfreude among the members of other organisations, for their deeds are imperfect too.

It is, for example, similarly absurd when members of the Ruhani Satsang in the USA hold so-called ‘Satsangs’ in which one cannot get Naam, and at the end they stand up and say ‘Amen.’

European representatives of Ruhani Satsang offer seekers of Truth – instead of Naam – to organise for them a journey to India during which they may visit family members of initiates of K. S. and so they travel through the country. Furthermore such Souls are referred to a place where retreats are held.

Sawan Singh wrote to initiates who wanted to visit Him in India without being able to enter consciously the Inner Planes:

At the present time, you can give up fully the idea of coming to India. You are still a beginner and without being sufficient advanced, to be able to see the Master within, the journey would not be of much usefulness to you.

Letter 1 August 1912

Your wish to visit India is welcome. But what I wish for this is that you need not your physical hands, your feet and your body so that you travel without feet, speak without tongue, see without eyes and hear



without ears, and while you sit at home not only visiting India but whole Brahmand. When you visit India with your physical body – so what – if you do not reach beyond this world?

But if you retort that you want to come to India to see the Master, then you should consider that the physical body is not the real form of the Master. It is only a raiment that He uses in this world and takes it off again. The real form of a Master is the Holy Sound and in this form the Master pervades each hair in your body and has His abode in you. If you go behind your eyes, then the Master will manifest in His Radiant Form and when you reach Trikuti, the Master in His Shabd Form will escort you even to Sach Khand. Fly upwards on the wings of faith and Love so that you can speak every day to Him and can always be with Him.

Letter 28 July 1919

(Both letters are retranslated from a German translation.)

The lines above make clear, that, in recent times, it is totally useless to travel to India more than ever, because Kirpal Singh is not embodied physically anymore, and one cannot receive Naam at these places to which the members of Ruhani Satsang USA and Germany intend to send people. Therefore, Souls do not benefit from such outer activities in any way; instead of that, they are brought to go to expense unnecessarily.

Signs of tongue, eyes and forehead: By emphasising such outer signs that are unimportant the Souls are misled. Physical attributes can be imitated and so there are no secure signs; nevertheless the real signs, such as the lotus sign or the mole, are to be found on True Masters or Saints. (See also the subsection ‘Both their eyes’ on pages 476 – 478.)



The Path of Manmakarand Doot: 'He will show the shimmering light to the Jivas.' Everybody, who can withdraw his attention to the point above and behind the eyebrows, will see light within. However, this light is an illusion of Kal. Only when the Soul approaches a True Saint, does she come into contact with the True Light as one of the two expressions of Naam and, after receiving initiation, she may proceed.

Accordingly, Kirpal Singh said:

On the natural way everyone will first see Light. This will first be stationary, then brighter and will burst to give way for one to pass through It and up. One may see scenes, figures, colours etc., but to stay long with them will only delay Spiritual Progress. [...]

In the same text, Kirpal Singh elaborates on how it is correct:

[...] One usually has to cross sun, moon or stars, but they give way in similar manner to allow one to pass onwards.

*Spiritual Elixir – Part II:
II. Meditation,
by Kirpal Singh, 1894–1974*

Question by R. Redeen:

What's the explanation of the different colours of Lights that are seen in meditation?

Answer by Kirpal Singh:

No book will give you, I tell you. But there is a reason for it, there's reason for it. That depends on the Inner Development, backgrounds, some dominating attributes in his life, you see. That's the cause of all the different colours. So, yellow, golden Light is spiritual; pure white Light is also ..., this is spiritual; red Light, you will find, where at least



there's some pushing attitude. These are different stages, different colours, different sounds also.

Question by R. Redeen:

Are they different Lights for different people or are they the same progression of Lights for everybody?

Answer by Kirpal Singh:

Those who have got background, they go up – further. Those who have to start, there's a regular way. They will see the sky; they'll see stars, the big star, then transcend it; then moon comes, then transcend it. Those who have got the background, they start all at once from there – that's it.

Question by R. Redeen:

Yes, I'm just thinking, every morning in here, when we meet, everybody seems, sees various Lights and ah, we seem to be about on the same level, many of us.

Answer by Kirpal Singh:

(not clear: [...] there are samples). Some they know. There is one who sees two Masters, Master Sawan Singh ...

(Interruption from the interviewer: That, of course, is beyond most of us).

Not beyond. I get letters [saying Master appears within]. Of those who are regular, they have it. They talk too.

Question by R. Redeen:

Blue Light, the blue Light, you didn't touch on that. Everybody seems to see the blue Light. What's that?



Answer by Kirpal Singh:

That's the first – a loving attitude. You see. The picture of Lord Krishna, blue, you see, yellow, blue, that's light, I mean golden light, these are three. Outer form you see. His face is blue, ropes are yellow. That's showing the combination of different developments.

Question by R. Redeen:

So, so really when you start to meditate, you should try to get at that golden Light as rapidly as possible?

Answer by Kirpal Singh:

You cannot visualize, you see. That comes of itself. When you reach that plane, naturally that point comes, but that is (as I told you), that is where Master's form manifests.

Question by R. Redeen:

And, and these Lights just seem to stay for a short time. Will that increase as time goes by?

Answer by Kirpal Singh:

By regular practice, regular practice and that time is increased only, the longer you can stay in whatever you see, continuously without break. The more progress will also be there.

Interview by R. Redeen with Kirpal Singh

Becoming my son: The incarnation of Manmakarand Doot is Kamal, the son of Kabir. In this connection refer to the illustration 'Kamal, my son' on pages 552 – 553.



Both their eyes: Outer and Inner. The experience of Inner Light is a valuable criterion; there are some important outer signs, too.

The Life and conduct of a Perfect Master single Him out as a unique personality apart from the rest of mankind.

1. *He is always a bestower of gifts and never a recipient. He never wishes for the slightest service from His following. He earns His own living and is never a burden upon anyone. All His personal savings, if any, He spends on the relief of the needy.*

Touch ye not the feet of one who makes his living out of the offerings of the people; oh Nanak! He Who earns His own bread and helps the needy knows the Path.

2. *He does not charge any fees for imparting Spiritual Instructions. On the contrary, He bestows Spirituality as a free gift like any other gift of God, such as light, air, water and so forth.*

3. *He is a Living Embodiment of humility. With all His powers and greatness co-equal with God, He never claims credit for anything, but attributes everything to God or to His own Master. Like a fruit-laden branch of a tree, He bows to the lowest, and moves about in simple dignity peculiar to Him alone.*

He Who regards Himself as the lowest is in fact the Highest.

4. *He is at peace with all and is angry with none. He smilingly forgives all who talk ill of Him, and does not pick flaws in others. His Love embraces all humanity. Christ-like, He proclaims and practises the cardinal Truth,*

Love thine enemies.



5. Purity, Godliness and Spirituality flow from Him like shining springs of cool and refreshing waters, bringing life to the parched and hearts of the aspirants who joyfully move along the Spiritual Path under His able guidance.

6. He does not wear any conspicuous form of dress. He adopts just an easy middle path. His grand trunk road bypasses austerities on the one hand, and forms and formalities on the other. His teaching consists of enunciating natural truths which sink into the soul, and everyone irrespective of sex and age can practise the Spiritual Discipline enjoined by Him.

7. He never believes in nor performs miracles for attracting people and gaining their credence, as a juggler would do. He keeps His treasures well concealed in the deepest recesses within Him. He may, if necessity demands, make use of His powers on some special occasion. The disciples, of course, everyday feel the hidden hand of the Master working for their welfare and advancement.

Godman – Part VI, Chapter Twenty-One:
His Life and Conduct,
by Kirpal Singh, 1894 – 1974

But naturally the primal criterion is that He is able to connect a Soul with Naam and does not fob her off with outer practices:

He never keeps His followers in delusion about the inefficacy of outer pursuits. His cardinal tenets centre around one thing: contact with, and devotion to, Shabd alone. The manifestation of ceaseless music within is a gift of a Master-Soul.

Godman – Part VI, Chapter Twenty-Three:
The Influence of the Master,
by Kirpal Singh, 1894 – 1974



In exactly the same way, the work of the Master does not consist in merely teaching the theory of Para Vidya – Science of the Beyond –, but it includes the practical demonstration of results of Spiritual Experiments, and help and guidance through all the disciples' difficulties. A True Friend does not only give theoretical lessons in how to escape from mind and matter; He helps in effecting the escape itself.

*Godman – Part IX, Chapter Twenty-Nine:
Surrender to the Master,
by Kirpal Singh, 1894 – 1974*

The process of liberating a human soul from the labyrinth of the sensual plane lies in the hands of a Competent Master of Para Vidya or the Science of the Beyond; competent both in theory and practice. One Who has Himself liberated His soul and can at will go to the higher Spiritual Regions, can take others as well. It is a work of great trust and responsibility which the so-called masters, with which the world always abounds, cannot do. Those who prescribe outer yogic practices or the performance of rites and rituals, sacrifices and austerities, pilgrimages and the like are yet ignorant of the Inner Path that begins from the headquarters of the soul above the sensory plane and for which transcendence above body consciousness is the primary condition.

*Naam or Word – Book Eight,
The Kingdom of God: Where it is,
by Kirpal Singh, 1894 – 1974*

The Path of Chitbhang Doot: This path consists of elements of the Paths of Rambh Doot and Kurambh Doot (see also the subchapter ‘The Characteristics of the four Messengers’ on pages 511–522.) It also uses outer elements and calls the Souls wrongly ‘Sat Purush,’ and talks the Jivas into believing that they were all and did not have to develop further.



Bijak: An aggregation of hymns that are published under the name of Kabir.

The Path of Akalbhang Doot: ‘He will steal something of the Koran and something of the Vedas.’ The Vedas were founded by Kal, the Koran was dictated to the Prophet Mohammed by the archangel Gabriel. A mixture of both can cause something that sounds acceptable to some minds but it cannot help the Soul; finally this messenger gives still once again ‘the knowledge of Brahm – Kal’ and the Souls are involved in outward practices, such as rites and rituals.

Indeed True Masters often use parts of the Koran and the Vedas in order to explain Their teachings. But They also always use scriptures of Great Saints Who had passed the regions of Kal.

Today – in 2010 – there are incredibly many authors and teachers that make mixtures out of different kinds of teachings after their fancy. By the motto ‘Many paths lead to the final truth’ apparently everyone can choose something that applies to his personal preferences and addictions. This is a grand illusion; since there exists only one Truth which is unchangeable and eternal so there also exists only one Path to it, and that Path – the Path of Sant Mat, Sanatan – has always been the same.

The Path of Bishamber Doot: Paths like the ‘Ram Kabir Path’ described here that recall directly to Kabir in their name still exist today. However, these paths also are only a mingling of a part of the original teachings of Kabir together with false teachings. The Souls that follow these paths are not connected with Naam. Therefore all so-called Kabir-paths are cul-de-sacs.

Understand sins and virtues as equal: You can find this teaching that promises allegedly to get over duality also in Tantric teachings and by different modern ‘Satsang teachers.’ If the Jiva follows such teachings she will be caught in the net of Karma because between such an intellectual demand and the situation of the actual being beyond all good and bad – according to the sins and virtues created



by Kal – there really is a great difference, whole worlds lie in between – which one has to cross over first which is only possible by Naam and the Master-Power.

To what extensions such highly dangerous intellectual-non-dualistic teachings can lead, one may realise by the example of the teachings of ‘Kalachakra Tantra,’ which is responded to in the illustration ‘Jay Doot’ to ‘The Attributes of the four Messengers’ on pages 527–530.

The Path of Naktanen Doot: Competent Masters lay great stress on the foolishness of caste barriers, refusing to give rise to such aberrations among Their disciples and have been born in all castes including the lowest. Nevertheless, to emphasise this point separately by ignoring the Shabd or Sound Current which leads to the experience of the Inner Oneness, means – instead of teaching the True Path – simply to start a social revolution, which, finally, is useless for the Souls.

All ideologies and isms which search the salvation of men in changes of the outer circumstances belong to this path.

Therefore Kirpal Singh said:

Wanted: Reformers ... not of others but of themselves.

Following him the Souls will go to hell: To that there is a very revealing story:

One day Guru Nanak went with some disciples for a walk when they saw a snake along the path that lay under a number of ants. The disciples looked at that spectacle and asked Guru Nanak what Souls the ants were. Guru Nanak answered that these were Souls that were misguided by a false master. Later they asked Him which role the snake had. The Master replied, that was the Soul which had misguided the others.



The Path of Durgdani Doot: There are many paths where the followers undertake bodily practices, beginning with different types of yoga to the teachings of breath, bodywork or bodywork therapy etc. The teachers of these paths often know a lot about their subject and get much admiration of their pupils; later then they are proud of the knowledge they have and the abilities they have acquired and, not infrequently, they establish own schools. But all this leads only to pride and the growing of the ego, it does not reach to liberation.

In spite of the existing competition between the different formations and ,schools‘ they tolerate each other – as far as possible according to their way of thinking –, caring for each other because of their, in many ways, similar attitudes and actions, resulting in the effect of a standard in that sector on other people. Similar or equal institutions often found an umbrella organisation to present themselves in a serious manner and to be accepted by law as far as possible.

Unfortunately, today many people believe that one could actually develop by following such ways. But that is not true:

A person can lose some tensions and have some extraordinary experiences. But all this happens below the seat of the Soul that is behind and between the eyes. Instead of raising above body consciousness the Soul sinks down more into it. The apparent liberation of neuroses or confining social rules that often are aimed on such ways are actually a degeneration of one’s character; all that has nothing in common with the high ethical and moral standard that acquires the real ‘development of man.’

Buddhistic monks are often engaged in practices in order to manipulate the Chi – the Pranas – and in that way they apparently gain supernatural powers. Displaying

The Anurag Sagar by Kabir – Ocean of Love



these practices feeds the ego and, therefore, leads the Soul astray. The motor vital forces are not made for producing some show but should be left alone.

If you look at the flowers in a botanical garden nothing will happen. But if you start picking them the keeper will come.

So-called deep relaxation techniques such as, for example, autogenic training lead into the body instead of leading out of it and so these techniques are of no Spiritual Avail but hold the Soul within the body. An example is the so-called yogic sleep; a cognate – but modified – method is taught today as ‘Yoga Nidra’ since the middle of the 20th century.

Question to Kirpal Singh:

What is ‘yogic sleep’?

Answer by Kirpal Singh:

It is a sleep in which the soul descends into the lower chakras and goes into deep sleep and sometimes sees dreams. It comes on while contemplating on some fixed idea. The Masters do not advocate or encourage it.

*Spiritual Elixir – Part I:
II. Meditation,
by Kirpal Singh, 1894–1974*

As Kirpal Singh emphasised there are some very simple practices to keep the body healthy, such as fresh air, pure water, sun and, in a more intense way, air bath, sun bath and water bath.

The Path of Hansmuni Doot: This messenger at first creeps in Dharam Das’ house to work later against him and to establish his own path. Whoever acts like him follows that path.



So it appeared, for example, that exactly such people that crept into the families of disciples of K. S. by – sometimes against the will of the daughter's father – marrying a daughter – for example Hannes F., an initiate by K. S. did that –, later they caused big problems. A short comment on that: the Master-Power must take care of all mistakes that are made by a disciple.

This kind of character you can often recognise in people when they sow discord subtly to act as intermediary afterwards. They show off with selflessness but take always what they desire. They are the parvenus of spirituality. In the Inner Regions they live comparatively in small dark rooms without a door and without a window, with grey plaster on the walls and loamy ground. That is their state of consciousness. They are without substance and without any future and by following them, people hock their Soul and literally fail spiritually.

Jaimal Singh wrote in a letter to the Sangat of Bhandal, dated 10th July 1899:

Do construct a dharamsala and have it fitted with doors. I will come when it is completed.

This is the state of consciousness of the Saints.

Just everything has its reactions that become visible within. As the following story illustrates, that applies even to apparently inconsiderable actions which we commit in the course of the day and we consider as completely normal:

One day a disciple of Hazur Sawan Singh went along a path and saw a big worm with ants on it. Wrongly believing he was doing something good, he took the worm, freed him from the ants and laid him down some metres away. Then he continued his way. In the evening, when he meditated as usual he realised that in the subtle region ants were nibbling at his feet. As he could not understand that experience



he asked his Master Sawan Singh. He explained to him that he, the disciple, had no right to intervene in the karmic reactions between the worm and the ants and, for that reason, he himself had to experience a responsive reaction.*

* As a matter of principle one should keep out of activities of the animal kingdom as far as possible. Man has no right dealing with animals at his own discretion.

Kirpal Singh writes in the book 'The Wheel of Life':

In caging birds and keeping pets collared, chained and imprisoned, one wrongly takes it for granted that these poor dumb creatures have no court of law where they can lodge their complaint.

The aspect of 'to believe in some of the knowledge and in some not' is typical for many teachers of misleading paths, who often teach isolated parts of the Truth while they refuse, or ignore, the rest.

Miracles: Kirpal Singh wrote on this subject:

Master-Saints never show any miracles to a disciple except in rare cases due to special circumstances. Miracles are in accordance with the laws of nature but are nevertheless terribly entangling webs detrimental to the highest ideals of man in his approach to Almighty God.

It is a subject that an ordinary man would not care to study, for the simple reason that it requires immense self-control and training of the mind, with restrictions that he would not like to tolerate or pursue. The miraculous powers achieved after a lengthy period of time are



instrumental in doing both good and harm, and as they are utilized more for harm than anything else, they are termed as a disease by all truly Spiritual Persons.

The Masters are in possession of Supreme Power but Their mission is sacred. A disciple whose Inner Vision has been opened, sees any number of miracles at each step.

To hesitate to believe in a Master without seeing miracles is as foolish as our refusal to believe that a certain person is a multi-millionaire unless he shows us his money. He may have all his money deposited in a bank and like to spend it in the way that he chooses, without caring for public applause or approval.

Out of an audience of several thousands watching a magician perform his tricks, only a very small number would thereby be induced to learn the art. Those who are anxious to see miracles are not True Seekers.

*Man, know thyself –
Miracles,
by Kirpal Singh, 1894 – 1974*

Contrary to the Saints the messengers of Kal sometimes use such powers in order to attract people who are taken in by such things.





Dharam Das Sahib has the Darshan of the Quintessence

Dharam Das said:

Bowing his head, Dharam Das made this request: oh Lord – Happiness Giver to all the Souls – tell me, in which way will the Souls cross the ocean of life? Tell me, oh Beautiful Husband of the Souls, how will the Path be maintained, and how will the Souls go to Sach Khand? I have thrown out Narayan Das – who was my son – knowing that he is Kal. Now, oh Lord, show me that Path by which the Souls may go to Sach Khand. How will my lineage continue, and how will they follow Your Path? That’s why, oh Lord, I am making a request to You to tell me how the Path will continue.

Kabir answered:

Listen, Dharam Das, to the teaching of Shabd: I am giving you this message, understanding you as my own. The Quintessence-Soul is the essence of Sat Purush which will manifest in your home. The Word will incarnate into the world, and will be called by the name ‘Chudamani.’ The essence of Sat Purush in the Quintessence-Embodiments will cut the snares of Kal and remove the doubts of the Souls.



Hymn

In the Kali Yuga the Soul will become free from Kal by the Glory of Naam. Those who will firmly accept the True Naam within themselves will become free from the traps laid by Yama. Yama will not come near those who will have faith in the Embodiments. Such Souls go across the ocean of life after putting their feet on Kal's head.

– Oh Dharam Das, take this into your heart: I will liberate those Souls who will become firm in the words of the Embodiments.

Dharam Das said:

Oh Lord, folding both my hands, I make this request – but saying this, my Soul is trembling: the Word will be embodied as the essence of Sat Purush, but the doubt of my mind will go if I have His Darshan. Oh Lord! Accept this request of mine – oh Lord! Shower this mercy on me – then I will know the Truth and will be convinced of Your words.

Hearing this, the Lord spoke these words,

“Oh Muktamuni, my essence, becoming dependent on me, Sukrit has asked for Your Darshan, so You come and give Your Darshan.”



Then for one moment Muktamuni came and Dharam Das had His Darshan. Dharam Das fell at the feet and touched them:

Now You have fulfilled the desire of my heart.

Again and again he put his heart at the feet:

Oh Noble Sat Purush, You have made me have the Darshan. Having the Darshan my heart is happy like the moonbird getting the moon. Now oh Lord Gyani, shower such Grace so that the Embodiments of the Word may manifest into the world. I am making this request to You, oh Lord, so that the Path may continue.



Illustrations

Quintessence: The essence of essences.

Chudamani: Dharam Das' successor; the next Competent Master in the line of Kabir – Dharam Das.

Muktamuni: The Quintessence in Its pre-embodied form; that is, the Soul That later takes birth as Chudamani.





The Embodiment of Chudamani

Kabir said:

Listen, Dharam Das: after ten months Chudamani's Soul will manifest. He will be born in your home, and for the sake of the Souls He will take up the body. Dharam Das, listen to these words of wisdom I am telling you, understanding you as my own. You have got the store of things which I have given you. Now the One Who will become your son is my essence.

Then Dharam Das made this request:

Oh Lord, explain this to me: oh Sat Purush, I have controlled the organs of senses. How will Your essence take birth in the world?

Then the Lord spoke these words, giving the orders to have the relation through the attention only:

Oh Dharam Das, I am writing the Paras Naam by which the Essence will take birth. Understand the signs which I am explaining to you. Dharam Das, listen to this attentively: on the betel leaf write the sign of Sat Purush and give that to Amin.

Then the doubt of Dharam Das went away, and the subject became clear to him.



Dharam Das called Amin and made her fall at the feet of the beloved Lord. On the betel leaf he wrote the Paras Naam and gave it to her, by which she conceived the child. Chudamani resided in that pregnancy which came about through the attention. Dharam Das ordered Amin, and then she came and saluted him. When the pregnancy of ten months was full, the Essence, Chudamani, was born. This happened on the seventh day of the moonlit half of Agahan.

When Mukhtayan, the Liberation Giver was manifested, Dharam Das gave away all his wealth:

“Fortunate am I that You have come into my home!”

And then Dharam Das bowed at His feet. When Kabir came to know that Mukhtayan had come, at once He came to Dharam Das’ house:

For the Liberation, the imperishable Mukhtayan has come, and for the sake of the Souls, He has taken up the body. Now the undecaying Sign, Which will liberate the Souls from Yama, has manifested. By the coming of Mukhtamuni, the Souls will become free.



Illustrations

Controlled the organs of senses: Dharam Das had children and lived a householder's life of chastity and intended to continue so.

Through the attention only: Some expositors interpret this sentence as 'immaculate conception,' as it was falsely reported about Mary and Jesus. Kirpal Singh (1894–1974) stressed that such a phenomenon like a virgin birth does not exist; for the conception of a child, the previous sexual act is indispensable. The true meaning of the term 'immaculate conception' is another:

Usually, a Great Soul can only enter a human body, if before and during the marital intercourse the attention of both partners is concentrated on the Truth Eternal, that is, dyed in the colour of Naam and, therefore, no lust is involved.

Kirpal Singh said accordingly:

Where Naam is, there is no Kam.

Performed in this way, the sexual act is pure and only on that condition the Immaculate in the form of a Satguru can embody Himself into a physical human body. According to the Spiritual Status of the parents an 'adequate' Soul is attracted. – Baba Jaimal Singh had the same mother each time for five lives.

Historically: Pius IX proclaimed in Rome the Immaculate Conception. 18 July 1870: by a vote of 533 to 2, the doctrine of papal infallibility was also defined as a dogma by the Roman Catholic Church. The dogma of the 'virgin birth' has existed in the Roman Catholic Church for more than 1000 years.



Ten months: Lunar months.

Agahan: Month of the Hindi calendar and of calendars related to it. The month Agahan – also called Agrahayana or Margashirsha – lasts from mid-November to mid-December approximately. According to the Indian calendar systems see also the first paragraph of the subsection ‘Kartik and Magh’ in the illustration to ‘Kal traps the Jivas.’

Muktayan: Another name for Chudamani.

Gave away all his wealth: Dharam Das was one of the richest men in India, and he is famous for having given away his fortune on this day.





The Establishment of the Kingdom of forty-two Embodiments

After some days passed, the Lord said these words:

Oh Dharam Das, bring what is needed. I will perform the chauka. I will establish the Kingdom of forty-two Embodiments that the work of the Souls may be accomplished.

– Then Dharam Das brought what was needed and placed it before Gyani.

Dharam Das said:

Oh Gyani, if You want anything else, then tell me. The Lord prepared the chauka as before, and whatever He wanted, He asked for. The rectangular slab was decorated in many ways and there Chudamani was made to sit.

Kabir said:

You have come into the world by the orders of Sat Purush, and using His means, You have to liberate the Souls. I give You the Kingdom of forty-two Embodiments, and by You the Souls will get their work done.



Kabir gives the Teachings to Chudamani

From You will come the forty-two Embodiments Who will liberate the Souls. From Them sixty branches will come out, and from Those more will sprout. You will have ten thousand little branches, and They all will continue along with the Embodiments. One who will use force to form the relation, I will not send to Sach Khand. As You have become the helmsman, Your branch will also become like that.

Hymn

Listen, oh Essence of Sat Purush, You are from the high lineage, and not of anyone else. You are the Quintessence of Sat Purush Who has manifested in this ocean of the world. Seeing the Souls in a bad condition, Sat Purush has sent You. Any Soul who will understand You as the essence of someone else, will be devoured by Yama.

– The connoisseur of knowledge will recognize the Embodiments as the form of Sat Purush. He who gets the Sign of the Embodiments will become the Hansa.

Kabir said to Dharam Das:

Listen, Dharam Das: now I am giving you the storehouse. Oh brother, now I am explaining to you all that I gave you before. When Chudamani



becomes perfect and Kal sees this, he will be shattered. – Hearing this, Dharam Das got up and called Chudamani near him. Right then He was given Naam and in that no delay occurred. When both of them touched the feet of the Master, Kal started trembling with fear. In His mind, the Satguru became pleased, and looking at Chudamani, He was very happy.

Then He told Dharam Das:

Listen, Sukrit: you are a very fortunate one. Your lineage has become the Liberator of the world and will make the Souls cross the ocean of the world. There will be forty-two Embodiments, and the first One to manifest will be my essence. He will be the Word Embodied. Those who come after Him will come into the world from Bind.

The Greatness of the Embodiments

The Souls who get the passport from these Embodiments will go to Sach Khand, becoming fearless. Yama will not block their way, and the eighty-eight crores prisons will feel the loss. No matter if someone tells them of any other knowledge, he will repeat the Naam of Kabir day and night. No matter if one speaks constantly of other knowledge; without the knowledge of the Embodiments all is false. Go and ask the one who knows about the taste of food: no matter if one prepares the food in many ways, it will remain bland without salt.



Understand food as knowledge, and the Sign of the Embodiments as its taste. There are fourteen crores of knowledge, but the Essential Shabd is different from them. In the sky nine lakhs of stars appear, and looking at them, everyone becomes happy.

But when the sun comes out in the day, it hides the light of the stars. The knowledge is like the nine lakhs stars, and the Essential Shabd is like the sun. Lakhs of knowledge explain things to the Souls, whereas the Sign of the Embodiments takes the Souls Home. Listen to one more example of how the ship crosses the sea: Shabd is the ship, and your Embodiment is the One Who takes them across.

Hymn

Oh Dharam Das, I have described to you the Origin of Sat Purush. Those who take any other path than that of the Embodiments will go to the region of Yama. The Soul who, day and night, will sing the Shabd without getting the Sign of the Embodiments will be caught in Kal's trap. Do not blame me afterwards!

– Those who recognize the Shabd, giving up the traits of the crow, will become the Hansas. Kal will not get those who accept the Essential Shabd firmly.



Illustrations

After some days passed: Some time later.

Forty-two Embodiments: The various lines of Saints in the Kali Yuga established by Kabir. Many of Them have not yet manifested themselves.

Sixty branches: There will be many Saints as long as the Kali Yuga continues.

Independent of the line of Embodiments created by Kabir, another line came from Guru Nanak. Both were Swatch Gurus and were embodied during many years contemporaneously.

In the biography of Guru Nanak by Bhai Bala, Guru Nanak is said to have stated that in this Kali Yuga – Iron Age – many a Saint would come to lead people godward.

*Seventy Bhagats and fourteen Saints would come during this period.
The Saints would carry shiploads of people homeward. Those who
would not believe would flounder, and those who are slaves of their
lower selves would not be accepted.*

*Godman – Part IV, Chapter Ten:
Before and after Guru Nanak,
by Kirpal Singh, 1894–1974*

The fourteenth Saint was Hazur Sawan Singh. Thereafter the Almighty Power came Himself in the form of Kirpal.



(See also the illustration ‘By using my Name’ to ‘The Attributes of the four Messengers’ on pages 530 – 533.)

Force: It is fundamentally against the teachings of the Masters to use any kind of intimidation – physical, mental or psychic – to bring people on to the Path, and those who do this lose.

Bind: Seed; They are not born perfect, like Swatch Gurus, but They reach perfection during Their physical life – so They are Gurumukh Gurus.

Crores: Indian numeral. See the illustration ‘Crores’ on page 195.

Tells them of any other knowledge: This also happens at places where, originally, the True Knowledge should have been passed on. So, within the ‘Unity of Man’ organisation they aim to turn Kirpal Sagar’s school into an elite school which is highly regarded in the Punjab and in the whole of India.

According to this the following statements are to be found on the internet presentation of the school:

Vision

... The emphasis of KSA, an International School is to make the students proud of their deep-rooted ethos, the ancient Indian culture and train them in the most modern methodology.

Mission

Kirpal Sagar Academy’s mission is to provide a resource based education with global opportunities for academic growth and development, and assure that all students are provided the necessary life skills and



competencies to function productively in an ever changing society while retaining Indian values and Philosophy.

Chairman's Message – Dr. Karamjit Singh

‘Perfection in the World of Grace’

KSA embodies the spiritual vision and the humanistic ideals of Sant Kirpal Singh and Dr. Harbhajan Singh. We are determined to transform the Academy into one of the finest places of learning in this country. We teach children to strive for something beyond excellence Perfection. We let Perfection blossom in a world of Grace. We teach students to seek perfection in knowledge, perfection in life skills and perfection as persons. KSA is committed to give the best to its students.

But these efforts only serve for the acquirement of name and fame. K. S. never strived for an elite school but, in school education, He placed great value on the process of man-making:

Paradoxically enough, culture and agriculture are similar in many ways. The soul's kshetra (field) must be cultivated by disciplining desires and emotions. Who could have put it better than Buddha Who, while dilating on the analogy, observed,

I plow and sow and grow, and from my plowing and sowing, I reap immortal fruit. My field is religion; the weeds I pick up are passions; my plow is wisdom; my seed is purity.



Our rishis have prayed,

Tamso ma Jyotirgamaya. – Lead me from darkness to Light.

But this darkness cannot be illumined in just a day. Bricks, mortar, comforts, and luxuries cannot give any such training. It is the proper atmosphere which can deliver the goods; that is why emphasis in the school should be on atmosphere more than on rules, textbooks, and buildings.

(A talk given at Manav Kendra at the inauguration of the Manav Kendra Education Scheme, 21 June 1972, by Kirpal Singh.)

Lakhs: Indian numeral. See the illustration ‘Lakh’ on page 196.

The Soul who, day and night, will sing the Shabd: The Souls who have received Naam in previous lives – even if they can hear the Sound Current (sing the Shabd) – have to go to the Living Master in their present lives to receive the initiation. – Sometimes it happens that a Soul, indeed, hears the Sound Current but she cannot classify the experience correctly.

Kirpal Singh said analogously:

Some hear something and go to the otologist.

Since the Souls are embodied they have to connect themselves with the Living Master again. (For the meaning of the term ‘Living Master’ see the subchapter ‘Fundamental Explanations’ on page 27.) The Souls who have Naam from previous lives but do not search the connection with the Living Master in this birth go astray. Even to meet a Competent Master of the past within is of no use regarding



the advancement. (See the illustration ‘Takes your Naam also’ in the subchapter ‘The Nature of the Renunciates’ on pages 615 – 616.)

The imperfect so-called masters – who actually are the trappers of Kal – play on the fact that these Souls are intoxicated when they hear the Sound Current and so they forget to go the Path anew. (See the illustration ‘Have finished all the snares of Kal for you’ in the subchapter ‘The Description of Performing Arti’ on pages 403 – 404 as well as the subsection ‘Imperfect so-called masters of Sant Mat’ in ‘Notes regarding today’s Confusion of the twelve Paths – Part I’ on pages 415 – 424, especially the points illustrated on the basis of the examples of Rajinder S. and Thakar Singh.)

Do not blame me afterwards: When the Soul sings the Shabd (see the illustration ‘The Soul who, day and night, will sing the Shabd’ on the last preceding page) but disavows that she has to go to the Living Master, she cannot blame the Truth, if she goes under. On the other hand there are many Souls in the world who have received a valid initiation. These have to advance too because an initiate is not yet a disciple. An initiate who wants to become a disciple will use all his knowledge day and night to change himself and to approach the Almighty even more. When an initiate lives in the righteous way, there is no reason for him not to go Home.

All other behaviour does not belong to discipleship at all, and these ones who keep such non conducive behaviour are a disgrace for the Truth, the Master and the Path.



IV. The Tale of the Future



The Beginning of the Tale

Dharam Das requested:

Oh Lord, I sacrifice myself on You. Lord, You have told me that the Embodiments come into the world for the sake of the Souls. The Gyani who will recognize the Word Embodied will not be stopped, even by strong force. I have understood the Embodiment as the form of Sat Purush, and in my heart no other thought has come. The Quintessence manifested and came into the world, and I have seen and tested Him thoroughly. Even so, I have one doubt. Shower Grace on me so that it may go. I was sent by the Competent One, and when I came into the world, Kal trapped me. You call me the essence of Sukrit. Even so, the terrifying Kal bit me. If this should happen to the Embodiments, then all the Souls of the world would be destroyed. So, shower such Grace, Remover of Pains, that Kal Niranjan may not deceive the Embodiments. I don't know anything else. Oh Lord, my reputation is in Your hands.

Kabir answered:

Dharam Das, you have thought correctly. Your doubt is appropriate. Dharam Das, in the future it will happen that Dharam Rai will play this trick, which I will not hide from you. Whatever will happen, I will tell you truly.



But first hear what I have already told you, and listening to it attentively, know it. In the Sat Yuga, Sat Purush called me and ordered me to go into the world. When I came, I met Kal on the way. After debating with him, I removed his pride.

Then he deceived me, and took three yugas from me, then the unjust Kal told me,

“Oh Brother, I will not ask for the fourth yuga”

After I gave him my promise, I came into the world. I didn't manifest my Path in the first three ages, because I gave them to him. When the fourth age, the Kali Yuga came, again Sat Purush sent me into the world. The butcher Kal stopped me on the way, and in many ways he pleaded with me.

I have told you that story and the secret of the twelve paths before. He deceived me, and told me only twelve – he didn't tell me any other thing. In the first three ages he defeated me, and in the Kali Yuga he set many traps. He told me that he has created twelve paths – but he hid four from me. When I made four Gurus, he also sent his beings. When I made four helmsmen, Dharam Rai increased his apparatus of deception.

Sat Purush enlightened me to this. Oh Dharam Das, I am telling you this as a Spiritual Work: oh brother, those who will have Naam as the helper in their heart, only they will understand all this play.



Niranjan's Instructions to his Messengers

Niranjan made four messengers to whom he gave many teachings.

He told them,

“Listen, entities: you are of my own lineage. Whatever I tell you, believe that, and obey my orders. One brother, who is called by the name Kabir in the world, is my enemy. He wants to finish the ocean of the world and take the Souls to Sach Khand. Deceiving, and creating fraud, he deludes the world, and he makes all free from my path. Making the Souls hear the True Naam, he sends them to Sach Khand. Because he is determined to ruin the world, that is why I have created you.

Obeying me, go into the world, and, in the name of Kabir, establish your paths. The Souls of the world are lost in the sweetness of pleasures – they do whatever I tell them. You create four paths in the world and show them to the people. All four of you should bear the name Kabir, and don't speak any word from your mouth except ,Kabir.‘ When the Souls come to you in the name of Kabir, speak those words which are pleasing to their minds. In the Kali Yuga the Souls do not have any knowledge. Looking at others, they follow a path. Hearing your words they will be pleased, and again and again they will come to you. When they become firm in their faith in you, with no differences in their minds, throw your snare on them. Be careful! Don't let them know your secret! In Jambu Island make your home where the name of Kabir is pervading.



When Kabir goes to Bandho Garh and accepts Dharam Das as his own, he will establish the Kingdom of forty-two Embodiments and then his Kingdom will spread. I will stop the Souls by fourteen yamas, and by twelve paths I will deceive them. Even so, I have my doubts. That's why brothers, I am sending you. Attack the Forty-two and trap them in your words. Then I will know, brothers, that you have obeyed me."

Hearing those words, the messengers became very happy:

"Oh mighty one, we have accepted your orders. As you have ordered us, we take those words on our heads. By your grace we have become fortunate."

Folding their hands, they answered like that.

Kabir said to Dharam Das:

Hearing this, Kal became happy. He was overjoyed at what the messengers said. He explained many other things to them. In this way, Kal the unjust showed them his path.

Giving them many mantras to devour the Souls with, he told them,

"Brothers, go into the world! All four of you go, taking four different forms, and don't spare large or small. Set the traps, brothers, in such a way that my food will not go out of my hands."



Hearing these words, they became very pleased: the words of Kal seemed a flow of nectar. So these are the four messengers manifested in the world, and they will establish four paths. Consider these messengers as the heroes and the leaders of the twelve paths. The four paths established by them will be changed back and forth to explain things. These four paths are the origin of the twelve paths, and they will be painful for the Word Embodied.

Hearing this, Dharam Das became nervous, and folding his hands, he made this request:

Listen. Oh Lord, now my doubt has become stronger. Oh Master, don't delay! First, tell me their names. I am asking this from You for the sake of the Souls. Tell me their nature. Tell me the forms of those messengers, their signs, and also their effects. Which form have they taken in the world, and how do they trap the Souls? In which country will they manifest? Oh Lord, You tell me all.

Kabir said:

Dharam Das, I am explaining to you the secret of the four messengers.



Illustrations

Dharam Rai increased his apparatus of deception: This refers to the creation of the four messengers and their paths that are described in the following.

Ruin the world: If all Souls go Home, Kal has no more seed to fulfil his duty and play his game.

Should bear the name of Kabir: If His name is repeated often and loudly enough, many people will not notice that what is being proclaimed has nothing to do with Him. This applies also to all today's so-called Kabir-Paths.

Which are pleasing to their minds: What they want to hear is not that what they need to hear. They will be lulled to sleep, in other words, rather than awakened.

The four [...] paths are changed: That means they are adjusted according to the time. The previous paths remain and new paths are added, just as in the case of a mutation. That's why, meanwhile, so many variations arose so that the confusion has been increased even more.

Painful for the Word Embodied: It is annoying for the Masters, Gurumukhs and Khalsas.





The Attributes of the four Messengers

First of all, listen to their names: Rambh, Kurambh, Jay and Vijay.

The Characteristics of Rambh Doot

Rambh Doot will set up his residence in Kalinjer Garh. He will be called the devotee of the Lord, and will bear the same name. He will take on many Souls. Those who will be true to their hearts, will be saved from this poisonous trap of Yama. Rambh Yama is mighty and hostile. He will condemn you and me. He will condemn arti, initiation, Sach Khand, and other planes. He will condemn the scriptures, and the knowledge of Naam. Seriously he will utter the Ramainis of Kal. He will argue over my words, and many will be caught in his trap.

Taking my name, he will constantly spread the path in all four directions. He will call himself ‘Kabir’ and will say that I am controlled by the five elements.

He will say that the Souls are ‘Sat Purush’ and deceiving the Souls, he will condemn Sat Purush. He will say that this Kabir is the god of Souls, and he will also call the creator ‘Kabir.’

But the creator is Kal, who gives pain to the Souls, and like him, this Yam Doot will attract the Souls. Those who perform rites and rituals



will be called the ‘Sat Purush’ by him, and hiding Sat Purush, he will manifest his own self.

If the Soul herself is everything, then how could she be suffering all this pain?

Being controlled by the five elements the Souls suffer – and still he calls them equal to Sat Purush? The body of Sat Purush is immortal and forever young. He has many skills, and His beauty bears no shadow. Still, this Doot of Yama will condemn Him, and will say that the Souls are Sat Purush. Then he will go to the ocean and will see his own shadow. Seeing himself as the wordless, he will be deceived. Without the mirror he will see his own form! Oh Dharam Das, this ‘Guru’ is the uniquely reachable one!

Hymn

Listen, Dharam Das. In this way the limitless mighty Rambh will play the deception. Singing the name ‘Kabir’ he will trap many Souls in this world. Using the Sign of Shabd, you should awaken the Essence and the Embodiments. Using the knowledge given by the Master, test the Shabd and recognize It in your heart.

– Oh Dharam Das, be wary within yourself when Yamraj plays this deception. Having faith in Shabd, awaken the Souls in Shabd.



Illustrations

Rambh Doot: The path of Rambh Doot is a distortion of Sant Mat which can be called ‘intellectual non-dualism.’ The Masters, including Kabir, teach the basic unity of the universe and the ultimate conscious experience of the unity of the – then liberated – Soul with the Absolute God. Rambh Doot teaches that the Jivas – the Souls enclosed by coverings – themselves are Sat Purush. So these are deluded and consider the idea of the initiation and gradual Inner Progress as needless and dualistic, since they think to be already all.

Today – in 2010 – there are a lot of so-called spiritual teachers or ‘enlight-ened persons’ who disseminate analogue teachings in so-called ‘satsangs’ – maybe with one or the other variation. Another variation of this path is Zen-Buddhism, which deals very intensively with the issue of intellectual non-dualism or the dissolving of the I-World-Duality.

Ramainis: Ramaini is the term for a special kind of poetry. Amongst others it is used in compositions which are ascribed to Kabir. It is a combination of poetic forms. A summarising separate final verse follows two explanatory verses – similar to the hymns and the concluding couplets, which are marked by dashes, in the Anurag Sagar. Regrettably, many humans modify such works because of their intellect. The reason for this is, that they themselves do not have any Inner Experience of Truth.

See his own shadow: The ocean is the Bhav Sagar, the ocean of the world. When he sees his shadow – his relative stature in the lower world – he is convinced of his mightiness and thinks of himself as God.





The Characteristic of Kurambh Doot

I have explained to you the story of Rambh, and now I will describe the traits of Kurambh.

He will manifest in Magadh – the southern part of Bihar –, and will bear the name ‘Dhanidas.’ Kurambh Doot will set up many traps, and by his knowledge he will mislead the Souls. Yama will destroy by deceit those who have ordinary knowledge within them.

Dharam Das said:

Oh Lord, tell me about the knowledge he will give out.

Kabir said:

Dharam Das, listen to the trap of Kurambh: he will firmly create a trap by telling true things. He will keep people devoted to the sun and moon, and constantly he will talk about the phases of the moon. He will describe the five elements as the most important thing, and the unwise Soul will not understand his deception. He will spread the path of astrology, bringing the Soul under the control of the visible planets. He will make the Souls forget the Lord. Giving out the knowledge of water and air, he will describe the names of air. He will present many interpretations of arti and chauka, and deceiving the



Souls, he will mislead them. When he makes someone his disciple he will do special things: he will read the lines of every single part of the body.

Oh brother, he will examine from head to foot. Putting the Souls in the trap of Karma, he will mislead them. After examining the Souls, he will hang them on a spear, and after hanging, he will eat them. He will make the Souls sacrifice gold and women as donations, and in this way he will plunder the Souls. Tying up the Souls he will cause them to go back and forth, and involving them in their deeds, he will make them the disciples of Yama. There are eighty-five winds of Kal. Writing the names of these winds on the betel leaves, he will make the Souls eat them. Talking about the water and the wind, he will spread the path, and in the name of the winds he will perform the arti. Visualizing the eighty-five winds, he will thoughtfully perform the arti and chauka.

Oh brother, he will examine the mole and warts everywhere on the body, whether male or female. From head to foot he will read all the lines. He will examine the ‘conch,’ ‘circle,’ and the ‘oyster.’ Oh brother, such are the evil ways of Kal by which he will create doubt in the Soul. By creating doubts, Kal will devour the Souls and will make their condition very bad. Listen to more ways of Kal. Whatever he speaks



will be false. By creating sixty divisions of time and twelve months he will create illusion in the body. He will pretend to give the simran of the naam which is full of five nectars, essence of Shabd, abode of qualities. Whatever has been made for the Soul – Kal plans to put his deception in that. He will tell about the use of five elements, saying that this is the path. Five elements, twenty-five natures, three gunas, and fourteen yamas will be called god by him.

Oh brother, this Yama has created the snare of five elements in which he will trap the Souls.

Being in the body, if one puts his attention on the elements, where will he go after leaving the body? Where his desire is, there will he reside – as his attention is in the elements, he will go into the elements.

He will make one leave the contemplation of Naam and will keep him trapped in the physical. Oh Dharam Das, what more can I say!

This Kurambh Doot will do atrocious deeds. Only the Soul who understands and merges into me, will recognize his deceptive nature. All of the five elements are part of Kal. Following them the Jivas perish.

Dharam Das, you have listened to the play of Kurambh who will create many traps and catch the Souls. By spreading the path of the elements, he will devour countless Souls.



In the name of Kabir he will establish his path in the world. The Souls who go to him, being controlled by illusion, will fall in the mouth of Kal.

- Simran, which is full of nectar and precious qualities, is the essence of Sat Purush's Shabd. Those who will accept It firmly in thought, word, and deed will cross the ocean of the world.



Illustrations

Kurambh Doot: He will ‘create a trap by telling true things’ which are unimportant for the salvation of the Soul. This is the path of absorption in physical phenomena, and just nowadays it is very widespread again. Astrology, life according to the moon rhythms, Vastu and Feng Shui, palmistry, dieting, the Ayurvedic teachings in its entirety – the medical part of the Ayurveda can be helpful for the body –, physical healing (medicine) – the emphasis is always on the five elements. The individual may consider that he is on the Path, but where is his attention? ‘As his attention is in the elements, he will go into the elements. He will make one leave the contemplation of Naam and will keep him trapped in the physical.’

In this connection it should be mentioned, that Lord Krishna believed in astrology and he turned to it for advice concerning the Mahabharata War. Finally, he lost the War.

Kirpal Singh explained:

[...] that in the case of those who rise above the starry sky or come under the conduct of Masters Who go higher than that, the planetary effects do not touch them.

*Spiritual Elixir – Part I,
XIII: General,
by Kirpal Singh, 1894–1974*

This path is often taught in the name of so-called spiritual teachers or adepts, and the associated practices became a popular part of this, what is commonly labelled as ‘esotericism,’ but, in fact, are exoteric. And, as this messenger takes gold as a donation, at the beginning of the 21st century such practices are mostly offered against payment – not least by disappointed followers of the false masters who have



a high social position like, for instance, journalists etc. They have often changed the imperfect master for showing people the so-called correction. Disappointed in the new imperfect master too, they then increasingly turn towards the pseudo-esoteric fun fair. Thereby, they earn a lot of money.

Even all these people who recite the truth, if they accept donations or even expect them, are negative. Not to mention the churches with their practice of the collection box and other methods of collecting donations – or, in former centuries, the letters of indulgence.

Today you can find these elements often in Buddhistic movements. Many popular personalities became members of such movements and promote them telling that they felt better than before. The blessing that one believes to get that way is, however, achieved only for karmic reasons and has nothing in common with the True Blessing that a Soul gets through Naam. Kal can distribute the karmic blessings and blows as he likes, as he considers it to be necessary.

No outer activity, practice or science can liberate the Soul because all that takes place within the limits set by Kal. For example, medicine can never heal. Indeed, it is only something like a crutch. Kirpal Singh often emphasised that only the Soul is the healing power.

In the case of a disease there are three different kinds of turning towards healing:

1. For material people: they use allopathy.
2. For subtle people: these use homoeopathy, Ayurveda etc.
3. For disciples: these know that how a disease comes, so it goes again when the corresponding karma is finished.



On the contrary, methods like Reiki should basically not be used. In this practice, that has a background in Tibetan magic, energies are set free which are not beneficial for human development.

Also other methods like ‘Prana Healing,’ or all kinds of mental healing, are absolutely inadvisable. At this juncture the practitioners tamper with the karma of the sick person and, some day, both will have to bear the consequences.

Kirpal Singh said as follows:

Do you have enough to spare to be distributed to the others? If you have then it's all right. Otherwise you will become bankrupt; you have no money in your bank or in your hand and you issue checks. [...]

That is why I always say that I don't advocate healing. The people who are doing healing, exert. They send love, they send good thoughts, healing thoughts. They become bankrupt and exert in that way. They feel depleted, then they have to recoup. [...]

These supernatural powers come up by concentration, but if you are engaged in them your higher power is stopped. These supernatural powers are the slaves of concentration and meditation. That is not Spirituality. [...]

On the way many powers will come up, but to engage in them is a heinous crime. You'll retard your progress. Moreover, the karmic law is very inexorable. You will have to suffer for it some day.

*The Light of Kirpal –
57. Spiritual Healing and other psychic Powers,
by Kirpal Singh, 1894–1974*



Question to Kirpal Singh:

When metaphysicians heal, is this the power of God or Kal?

Answer by Kirpal Singh:

Healing done by metaphysicians falls within the scope of Negative Power when the karmic debts involved are put off for the time being, and have to be repaid sometime with compound interest. The gracious God-Power does not actually punish the souls but deals out justice tempered with mercy in accordance with our karma. The decrees of Heaven are in no way subject to error and the Divine Dispensation is invariably flavoured with Grace.

*Spiritual Elixir – Part I,
IV. Karma: The Law of Action and Reaction,
by Kirpal Singh, 1894–1974*

Unfortunately many people, for instance in church circles, also strive for healing powers as it seems that – due to misapprehended healing reports in the Bible – they wrongly believe that these are concerned with spirituality. But this is not the case. Actually these powers are a kind of black magic.

Kal has the metaphysical laws at his disposal. All of these powers existent in the cosmos are of metaphysical nature and so are under the control of Kal. Kirpal Singh said, that if such magicians would step out of their inner silence and grasp the Sound Current, they would momentarily quit their black magic.

On the contrary the healings that happen in the surrounding of Sadhs, Sants or Param Sants are of a completely different nature. In these cases it is a matter of a



higher kind of healing that happens only through radiation and has nothing to do with the kinds aforementioned.

Kirpal Singh said accordingly:

The higher form of healing is always good. Those who may even think of a Master can be healed. You remember during Christ's life one lady touched the hem of His garment and was healed?

He felt and said,

Who has touched me?

*The Light of Kirpal –
57. Spiritual Healing and other psychic Powers,
by Kirpal Singh, 1894–1974*

This kind of healing always appears only in connection with True Spirituality. It is the law of sympathy as Kirpal emphasised it.





The Characteristic of Jay Doot

I have described Rambh and Kurambh. Now understand the bani about Jay. The messenger of Yama is very horrible, and this evil one will call himself the ‘origin.’ He will be born in the village of Kurkut and will live near Bandhogarh. He will be born in a family of cobblers, and he will criticize the high castes.

The messenger will call himself the servant of the Lord, and he will have a son named Garpat. Both father and son will be very painful.

They will come and attack your family. He will say, “The origin is with me.” Oh Dharam Das, he will remove you. He will give out the knowledge of many scriptures, and will change the conversation of Gyani and Sat Purush. He will say, “Sat Purush has given me the root mantra,” and that “Dharam Das has not recognized his own origin.”

In this way this Kal will be mighty and will create doubts for the Embodiments. He will make the Embodiments believe in his teachings and will impose his teachings on Them. By his sign the Embodiments will be disturbed, even the pure Souls will become of Kal’s nature.

He will talk about the Jhana Shabd. Oh brother, and he will make even the True Souls forget. As the body is created by the water, saying this he will impose his path. He will say that the root seed of the body is



karma, and he will keep the Naam hidden. First he will keep his mantra hidden. When the disciple becomes firm – only then will he speak it. First he will explain the knowledge of the scriptures, and later on he will make the Souls firm in Kal. He will say that the female organ is the philosopher's stone, and asking for the disciple's permission, he will take her. First he will speak the words of knowledge, then he will make the disciples drink the root mantra. That root is the mine of hell.

This crooked Yama has decided to play this deception. He will explain the meaning of the story of Jhanjhari Deep, and will tell the disciples to contemplate on Jhang Naam.

He will call the limitless Sound the place of the Negative Power, and will preach the path of five elements.

He will go in the cave of five elements where he will do different things. He will brighten the five elements, and in the cave Jhang will sound very loudly. When the Soul of Sohang leaves the body, then tell me, how will Jhang protect her? Kal has created the Jhanjhari Deep, and Jhang and Hang are both branches of Kal. This unjust Kal will call them 'imperishable,' and by calling them 'immortal,' he will deceive.

He will describe many ways of performing rituals, and he will have many helmsmen. He will create everything with the Naam of Kal.



Oh Dharam Das, patiently understand this. At every place he will establish the rites and rituals, and using my name, he will ridicule me. His Souls will consider no one as equal to him, but when they discover his secret, their illusion will go. How long should I continue talking about Kal? One who is a Gyani will understand by discrimination.

Hymn

One who has the lamp of my knowledge in his hand will recognize the Yamraj. Giving up the pleasures created by Kal, such a Soul will hasten to her work. Only a connoisseur will understand the ways of living and discrimination. Those who pay attention to my Word will leave the husk and take only the essence.

– Oh Dharam Das, understand the deceptive ways of the children of Yama. I will give a sign to the Souls so that Yama may not stop them.

Oh Dharam Das, the Souls, under the control of ignorance, do not recognize the signs of Kal. But as long as one remains attached to the Embodiments, Kal will remain poor. Those who speak uselessly and remember Kal, will give up Naam and manifest Kal within them. When the root attacks the Embodiments, those Souls will fall in deception, giving up the Truth. Kal will come to destroy the



Embodiments, and in material deceptions he will snare the Souls of Kal. But the Embodiments will be awakened by my means and will stop activity of the root.

The Son of Nad will remain unaffected and He will accept my Word firmly. By the support of Shabd, He will have a radiant way of living, knowledge, understanding and qualities. The unjust Kal will not devour Him. Know this as true, oh brother!



Illustrations

Bani about Jay: Bani – strictly speaking Varan Atmak Bani – are the words that we read, write or speak. These are meant here. In distinction from this the term Gurbani is a name for the Sound Current and occasionally is also called Dhun Atmak Bani.

(Compare ‘Naam or Word – Book Five: Bani and Gurbani,’ by Kirpal Singh, 1894–1974.)

Jay Doot: This Doot teaches the left-hand path of Tantra in which the ‘female organ is the philosopher’s stone’ and the attention is kept concentrated in the lower chakras or centres of the body. Sensual experience is identified with mystical experience, and the sound that is heard – the Jhang Naam – is the sound coming from the lower chakras and can be heard on the left side, thus dragging the listener down instead of pulling him up. (See subchapter ‘Important Explanations to the Inner Sounds’ on pages 28–33.) Ritual use of flesh food, alcohol and drugs are other aspects of this path at times.

Deeds like criticising the higher castes are not to be confused with according statements of Kabir. Whereas Kabir criticised the prevalent social framework because it was not consistent with the Truth, it is the intent of Kal’s messengers to bind Souls to themselves.

In 2010 modifications of this path are widespread. Also in the western countries, where many so-called spiritual teachers taught or teach, there are some who teach or taught some forms of Tantra or whose teachings contain Tantric elements. One was famous for his many Rolls Royces, for example, and he



maintained a ranch in Oregon with his followers for some time, under their leadership criminal incidents occurred. Later he changed his name from 'Baghwan Shree Rajneesh' unto 'Osho.' Many of his followers – called Sanyasins – are very active still in 2010. But also many of the different therapies of the body – Bodywork; their origin is basically from the work of Wilhelm Reich and his successors – are part of this path. All of these practices have in common that they overemphasise the meaning of sexuality and that they force both the attention and for this reason the Soul to go down, from her place between the two eyebrows to the lower regions of the body.

Another Tantric ritual, which contains a lot of the aforementioned elements in high concentration, is the ritual of the 'Kalachakra Tantra' which is accomplished regularly by the high eastern 'dignitary' Lhamo Dhondrub who is very popular in the western world also. Many a hundred thousand people were already introduced into that ritual in which the 'god of time' – Kal – is especially honoured. In the further, secret levels of that ritual a lot of magic Tantric practices are accomplished that are completely contradictory to all Ethics and all teachings of the Masters.

According to the scriptures of the Kalachakra Tantra, abhorrent things are claimed of the participants like the ritual consumption of different sorts of meat, such as meat of an elephant, a horse, a dog, a cow and human meat – the last one called 'maha mamsa' –, the consumption of the seed of the sexual essence of the man, blood, blood of menstruation, urine* and excretions of stool** and either the ritual sexual intercourse with young girls of the age of eight to twelve and young women. To others it is affirmed that this ritual serves to the peace in the world but, in reality, it serves to bind the participants within a system of black magic. Time and again politicians try to distinguish themselves because of meetings with Lhamo Dhondrub. How ignorant or blinded does one have to be to do that?

* The Auto-Urotherapy as it was or is usual in some cultures, and is, indeed, propagated here too is not advisable. The body does not become pure, when it is given dirt – vegetable or mineral irritants, for example, from homoeopathy



are something completely different –, but through cleaning it. (See also the illustration ‘The Path of Durgani Doot’ in the subchapter ‘The twelve Paths of Kal,’ on pages 481–482.)

*** When in the fifties the young XIV Dalai Lama sojourned at Beijing, he did his bathroom deeds on a golden pot. The content was sent to Lhasa to make it into a medicine.*

*Dreamworld Tibet – Eastern Illusions,
by Victor and Victoria Trimondi*

It should be mentioned that these practices are not at all a part of the real Buddhism like Siddharta Gautama taught it. Buddha, the Lord of peace, Himself practised Naam and also passed It on to His closest disciples. In Surangama Sutra they describe their experiences.

Kirpal Singh writes in relation to this:

*They tell also of the great, wonderful and perfect Samadhi of the transcendental consciousness who is called ,Diamond Samadhi‘ * and that is gained by aid of the ,Inner Hearing‘ when the mind is freed from all mental maculations and loses itself in the ,Divine Current.‘*

*The Crown of Life – Part II,
Chapter Six, I.: Buddhism,
by Kirpal Singh, 1894–1974*

Question to Kirpal Singh:

Does Lord Buddha practise or prescribe the same Path of the Masters as is being revived by Sant Mat?



Answer by Kirpal Singh:

The Masters generally divide Their disciples into two categories,

i) the ordinary disciples or novices who are yet in the making stage and require a lot of discipline; and to them are given disciplinary sadhans or practices, and

ii) disciples with some grounding as a result of disciplines practised in the past – maybe in the previous births. They constitute the inner corps of their following. They are the chosen ones, or the elect, fit for a higher part of the Master's teachings. It was to the disciples of this calibre that Buddha gave the practice of Light and Sound Principle as taught by the Masters. To this chosen class belonged Bodhisattvas, Mahasattvas and Arhats like Mahakashyapa, Sariputra, Sammantabhadra, Metaluniputra, Mandgalyayana, Akshobya, Vejuria, Maitraya, Avalokiteshvara, Ananda and the like, all of whom attained 'Diamond Samadhi' of transcendental consciousness by concentrating upon transcendental hearing, listening to the Sound of Intrinsic Dharma resembling the roar of a lion etc.*

Please refer to the book ,Naam or Word' for more details.

*Spiritual Elixir – Part I:
XIII. General,
by Kirpal Singh, 1894–1974*

* The term 'Diamond Samadhi' also has nothing at all in common with 'Diamond Way,' which is a part of Tibetan 'Buddhism.'

By using my name: The following illustration applies indirectly to the trick of Kal to let appear his messengers at the time of Kabir and Dharam Das also under



the name of Kabir and should depict that the name of Kabir is used wrongly even today.

There were disciples of Kirpal Singh who led many initiates. Out of memory – once they were disciples of Kabir – they created a misunderstanding and proclaimed that Kirpal was Kabir. They also forced other disciples to that statement. That is not only wrong but a deception of the Souls. Their love for Kabir is limitless but they also have to raise above it. Both, the husband and the wife, could not and cannot cease to proclaim such nonsense. The husband already left the world and, in the Inner Realms, the widow became black because of such a statement.*

* There are two kinds of becoming black within the Inner Realms. On the one hand, it can happen if a person of a higher degree mauls one of lower degree – as it was described earlier in the subchapter ‘How Vishnu turned black.’

On the other hand it happens if an Avatar of the Absolute Power – besides the avatars of the Negative Power there also exist such that work directly for the Absolute Power and have nothing in common with Kal – beats a Soul to ashes or if such a Soul meets an Embodiment of Naam within That looks on her.

(Similarly as Gyani did with Kal – described in the subchapter ‘By Order of Sat Purush Gyani – later Kabir – comes to awaken the Souls – on the Way He meets Niranjana.’ on pages 257 – 258.)

The concerned Soul becomes black and decays. In the case of the widow mentioned above it is the last form of becoming black.

Guru Gobind Singh for example came not only as a Master of Truth but also as an Avatar of the Absolute Power.

The Anurag Sagar by Kabir – Ocean of Love



Like the Embodiments of Naam such Souls also wear the Padam Rheka – the sign of the lotus – on the feet, a sign of high Spirituality. The widow mentioned above – that became black –, however, does not wear that sign.

After the mistake talked of above became clear through Anurag Sagar, members of the ‘Unity of Man’ organisation who honour Dr. Harbhajan, posted a film on the Internet wherein it is mentioned by him that Kirpal Singh had taken the place of Kabir. This is partly a correction of the former statement described above.

This statement was made by Dr. Harbhajan after he had realised his mistake but still in 2010 it is comprehended by many disciples that Kirpal was Kabir.

500 years ago, Guru Nanak said that in the end of Kali Yuga the Almighty Himself would come in the form of Kirpal to take along all disciples of former Masters. The work of Gyan could not be finished in all four yugas. The statement of Guru Nanak is one of the Sikhs’ Shabads which they often sing.

Therein Nanak says correspondingly:

*I Nanak, who has reached all Spirituality one can reach must call myself a fool since I realized not until the end that the Almighty Himself will come at the end of Kali Yuga in the form of Din Dayal Kirpal to take along all disciples.**

The Simran of Guru Nanak was ‘Sat Katar.’

Unfortunately such clarifications must be printed in that book because people are guided by the intellect and do not cease to disseminate false information. The former false statement alone entered the heart of thousands of people and has led to much confusion.



* The following story serves to illustrate why at the end the Father comes Himself:

Once Raja Parikshat asked his minister as to why in times of a moral crisis or a calamity God Himself comes to the rescue of His children even when He has innumerable attendants at His beck and call and can direct any of them to do the job for Him. The minister replied that a loving Father, as God is, cannot help coming down to help His children. The Raja asked the minister to substantiate his statement, and the latter promised to do so in course of time.

After some days, the minister made a doll that looked just like the Raja's son and dressed it in the fashion of the prince. He placed the doll on the bank of a pool in the garden where the Raja used to go for a walk. The doll could be manipulated to move with strings from a distance. When the Raja next went to the garden with his minister, he saw the prince sitting on the bank of the pool. While he was wondering as to how his son was there, he saw the prince taking a plunge into the pool. The Raja could not bear this heart-rending sight and instantaneously jumped into the pool to save his son from drowning. To his great surprise, the Raja found that it was a doll and not his son. The Raja called for an explanation from the minister, who humbly replied that the farce was enacted to substantiate the truth of what he had said sometime ago about God coming down to save His children in critical moments.

Satsang –
True Master and His Mission,
by Kirpal Singh, 1894–1974



Only a connoisseur: A True Seeker is protected by his humility and the integrity of his search, which corresponds to the True Teachings of the Master.

When the disciple is ready, God appears. If the Soul has enough receptivity the initiation takes place directly within. If someone needs help because he does not have the adequate devotion and faith, he should seek out a disciple well versed in Naam and he should ask him for his help. Then God the Almighty will be merciful and He will connect the seeker after Truth with Naam.

Never be deceived that the person who conveys the instructions is the giver. He is only the receptacle through whom the instructions are given. You can have initiation even from thousands of miles without going through anybody if you become receptive. But generally, people do not understand, that is why some people are authorized to convey the instructions of initiation. The initiation is actually done the very moment that it is authorized.

*Morning Talks –
How to develop Receptivity I,
by Kirpal Singh, 1894–1974*

Fortunate are the chosen few who are blessed with the rare privilege of instilling faith and right understanding in their less fortunate brethren for their Spiritual Enlightenment.

*Spiritual Elixir – Part II:
I. Social Conduct and Ethical Life,
by Kirpal Singh, 1894–1974*

Already, from the explanation above, it should be absolutely clear that it is complete mischief when a person or organisation claims that Naam would be distributed only at a particular location, as the organisation ‘Unity of Man’ suggests. Men of Truth do not claim anything like this.



Time and again, as people forget the reality, God's Grace materializes Itself in a human body, called a Saint, to guide erring humanity in the time-honoured Eternal Way. It is the privilege and the prerogative that the Most High confers, and this authority is passed on according to His behests.

'The wind bloweth where it listeth' and no one can lay down or predict any rules of succession, place or time. This rich heritage goes from eye to eye and refuses to be bound to traditional gaddis, so-called sanctified seats and sacred places, nor does it depend on human sanctions of temporal or clerical character.

*Baba Ji Jaimal Singh / His Life and Teachings –
Part I: The rich Heritage,
by Kirpal Singh, 1894–1974*

Since such assertions – that Naam would be distributed only here – unfortunately are made just where, in truth, Naam cannot be distributed, one should ask oneself very sincerely: Has one really received Naam there? Is one able to see the Light within? Can one hear the Sound Current? Is one able to enlarge the experiences? If not, one has fallen prey to a false assertion.

Such assertions are often made by people who – from the wish to achieve leadership – want to pursue policy. But to the extent that someone pursues policy the Spirituality is lost. Therefore it happens that at locations where the Truth should be, there is nothing anymore.

On the contrary, once somebody is validly initiated he should cease his search and just practise to develop the received.



Kirpal Singh said correspondingly:

If someone who got Naam goes to any other place hoping to get more there, he will loose all. He then is like a woman who receives several men at night.

Son of Nad: Son of the Sound Current; Spiritual Son as opposed to the ‘Son of Bind’ or physical son. This refers to Souls such as Chudamani Who will become Masters.

Still today – in 2010 – there are Souls in this world who have the state of Param Sants but who do not function as Param Sant Guru rather they are ordinary people who help the Souls to receive Naam.

Kirpal said to a disciple, who asked for clarification of one of the main points of the subsection ‘By using my name,’ on pages 530 – 531:

I am your Father and Kabir is your brother.

In general humans do not comprehend these things. Leadership is their aim, not the state as a disciple because they are proud of their knowledge.

Kirpal once said:

Everyone wants to become a Master, but who will become a disciple?

And further on it is said:

Ask only a Khalsa for initiation.

Kirpal Singh once said in an interview: *A Khalsa is Somebody Who sees the Great Light.*



There is no material difference between a Sant and a Param Sant except in nomenclature.

But none of them, whether a Sadh, a Sant, or a Param Sant, can act or function as a Guru or Master unless he is competent to impart Spiritual Instructions and he has been commissioned from above to do this work. Whoever holds this authority for Spiritual Work becomes a Sadh Guru, Sant Guru, or Param Sant Guru, as the case may be.

There may be a number of Sadhs, Sants or Param Sants, but none of them can of himself assume Guruship or Spiritual preceptorship without being commissioned for the work.

So the terms Sadh, Sant and Param Sant have a much wider connotation than the term Guru, which is restricted to a Spiritual Preceptor alone – the rest being only Spiritual Adepts of varying degrees.

The Guru holds a direct commission from God, and works under instructions just as any vice-regent would do on behalf of a king.

Again Gurus are of two types:

1) Swateh Sant Gurus: They are born Sants Who come into the world with direct commissions; as for instance, Kabir Sahib and Guru Nanak.

They start the work of Spiritual Knowledge and Instructions right from a tender age. They need no special training from anyone, since They come from the Most High for this purpose. Such beings, when They come, simply flood the world with the Light of Spirituality, and establish a line of Gurumukh Gurus for carrying on the work long after Them.



But in course of time, substance comes to be sacrificed for show, and gradually Spirituality disappears altogether.

Then comes another Master-Soul to re-orient this most ancient science according to the needs of the age. In this way, old wine remains in circulation for souls athirst. Such Master-Souls do appear from time to time in different lands and among different peoples.

2) Besides Swateh Sants there are Sants Who by devotional practice and Spiritual Discipline under the guidance of some Master-Soul acquire Spiritual Merit here and are granted a commission to work as a Guru.

They already have a rich Spiritual Background ripe for fruition, and in the present span of life simply seem to complete the process. Gurumukhs are always in the making from life to life, and acquire perfection in this life.

*Godman – Part Two, Chapter Three:
Gradations in Mastership,
by Kirpal Singh, 1894 – 1974*

The Saints come with an order to initiate Souls and to take them to their Eternal Home. The Khalsas have the permission.

A German disciple of Kirpal once described the following situation:

*While sitting at home and listening to the Sound Current, It is so loud and intensive that I often cannot move because every movement is like a violation of the Soul. So at night I sit on my sofa or armchair while my family is meditating or physically asleep. Sometimes I have guests in my house who are connected with Naam. Then they also sit the whole night in the living room and enjoy Naam awake.**



Then the vibration is so intensive that even disciples who are initiated and out of lacking receptivity hear the Sound Current only during meditation, can hear It all night long in an intensity that one could wonder how the world manages not to hear It. Some already met Kirpal and know that He is their Saviour here and hereafter. For those who haven't yet met Him, but are connected with Naam, I hope sincerely that they will meet Him in this life. To have only Light and Sound is good, but to meet Him means to have achieved it.

* One just remains with closed eyes, but awake, and listens to the Sound Current. It withdraws one from the body so that one forgets often for hours all outside, time and space. Even if one talks about Truth the Sound Current remains audible or even gets more intensive.

As already mentioned, Kabir said according to this the following:

[...] The natural Inner Music is continuously flowing of itself, but only a rare soul knows of this communion [...].

The True Simran consists in perpetual attuning of the soul with the Inner Music, without any outer aid [...]. He who contacts this hidden crest-jewel, is our True Friend.

*Spirituality / What it is – XV. / (iii) Sat Naam,
by Kirpal Singh, 1897–1974*

One recognises devoted disciples by the fact that they do not sleep at night but, rather, meditate and talk about the Almighty.

The Anurag Sagar by Kabir – Ocean of Love



Thomas G. who was initiated in Naam by Kirpal's Grace in recent times, describes Kirpal's blessing in contemporary words as follows:

*How sudden silence sinks down friendly Light surrounds my existence,
the body melts, resolves into nothingness, ... and soft Sound ... holds
me save, secured and tight.*

And again it is said:

*All were permitted to see You in the form of their Guru of the respective
time strolling on earth, all this I never had in this life. Entering this
world through Thy hands, born as Thy disciple, carried by Thee. Born
as a sinner, I spend the time in the pang of yearning for Thee in Kal
Desh. Oh Kirpal! Rescue all! In hardship and distress appears Gobind,
yet is unable to be of help for me. Agam has no ointment for my sorrow.
My Ishit Guru Thou were. What a joy to see this! Already once we have
been together and yet this time we'll become One! In order to abate
the agony, I distribute it to all Thy children. The pangs for Thee Kirpal
should wane, oh what a wonder – the case is converse. Thy Word lights
up every part in us and Thy voice is the music in our brow. Each one
may hear It, destined by Thee. May all become Thy ambassadors!*

A contemporary text by Bhai Jamal





The Characteristic of Vijay Doot

Now listen to the characteristics of Vijay, which I am explaining to you one-by-one. He will be born in Bundelkhand, and he will keep the name Gyani. By organizing a ras and playing the flute, he will make the Souls firm in Sakhi Bhav. He will keep many female companions with him, and will call himself the second Krishna. He will deceive the Souls, as without the knowledge, how can they recognize him? He will say that in front of the eyes is the shadow of the mind, and that above the nose is the sky. The Souls will fall in the misty deception of Yama – a painter who uses black and white colors. Moment after moment he will be fickle and will not be steady. They (the Souls) will try to see this with the outer eyes. Kal will show the shadow of the mind, and will call this shadow the means of liberation. He will make the Souls leave the True Naam so that the Souls may go in the mouth of Kal.

Oh Dharam Das, I have explained to you what Yamraj will do. All the four messengers will create deep illusions, and in this way they will steal the Souls.

The Ways of Remaining safe from these Messengers

I will definitely burn the lamp of knowledge so that Kal will not ruin the Souls – just as I cautioned Indra Mati – who remained careful – and so Kal did not get her.



Illustrations

Vijay Doot: The path of ‘pleasant’ misdirection. Everything is gentle, enjoyable and plausible, but the Soul does not wake up: she sees only the black and white colours of Kal instead of the living colour that is her heritage. For the Saints, music always was only an outer aid which They used for attracting people, then speaking to them about the Truth. Some Great Souls danced, when They were intoxicated by Naam.

Kirpal Singh said:

Indeed if you knew how much I love you, you would dance with joy.

Birthday Message 1970

However, outer activities such as music and dancing, when uncoupled hereof – as, for example at chanting and in the case of the today’s dervishes – have no value in itself, but withdraw the Soul outwards.

Teachings that similarly proclaim a pseudo-harmony are widely spread all over. They are dangerous not least because they contain some truth. Seen from a higher point of view everything actually always is in order just as it is. This understanding and the knowledge that, finally, there is only one Doer – the Almighty – is essential for an initiate to reach the right, detached attitude towards life. But the pre-condition is yet the initiation into Naam because this is the basis to be able to experience the mentioned fundamental basic Truth with adequate practice really within. Without initiation all of this remains an intellectual concept which is capable of providing a temporary mental relaxation but cannot lead the Soul out of the wheel of births and deaths.



Very often, Souls who were deceived by false masters go such ways because of their disappointment as they do not trust in the indispensability of the Guru anymore. (See the subchapter ‘The Indispensability of the Guru’ on pages 557 – 568.)

Sakhi Bhav: Term from the Bhakti Yoga. It is about a practice, in which one regards God as a friend, with whom one is together at all times. As in the public known Bhakti Yoga the attention, however, is not focused on the One True God, but on a deity, the Soul is misled in this way. This was one of the aspects of deception, which Krishna played on his companions – male and female, like the Gopis –, by making them believe that he was – the Absolute – God, who was with them even in the outer, and it was one of the deceptions of Vijay Doot, who called himself the second Krishna.

Ways of Remaining safe from these Messengers: Kabir has shown people the general structures of the false ways – the four and the twelve. In the illustrations it was emphasised to show the paths of Kal and their variations in that way they present themselves in the new millennium. He who seeks after Truth and takes these cues to heart will not entangle himself in the snares of Kal’s messengers.





Lecture about the Future

Oh brother, I am explaining to you what will happen in the future. As long as you remain in the body, Kal will not manifest. When you withdraw your attention, he will start his useless talk, and when you leave the body, Kal will come then.

He will break up your family, and with his deception, Kal will please them. In the family there will be many helmsmen. The Essence of Nectar will taste the poison. Using the Mool and Bindh he will pollute the family.

The family will face one great deception when Hang Doot joins the family and lives with them. As Hang grows stronger, he will make the family members fight among themselves. Because of their nature, they will not leave Hang, and again and again he will disturb them. He will kill his own essence – and after seeing this, the disputing will increase.

Kal will not be able to see the fighting, so he will find a way out from the family. Your family will talk about many experiences and will criticize the Son of Nad.

Those who become helmsmen will become egoists. Because of their selfishness, they will not recognize the Lord and will mislead many Souls. That is why I am explaining to you that you should caution your family. Lovingly they should meet the Son of Nad Who will manifest.



Oh Dharam Das, you are my Son of Nad. Understand the mind as Yama. Even if Kamal, my son, enlivens the dead ones, still the messenger is within him. Understanding me as his father, he is an egoist. That is why I have authorized you.

I am the friend of Love and devotion. I don't want horses and elephants! Those Souls who accept me with Love and devotion, will reside in my heart. If egoism pleased me, I would have authorized kadis and pandits. I saw you becoming humble and coming in my refuge and under the control of Love, that is why, oh Dharam Das, I taught you and authorized you. Give this teaching to the Son of Nad so that the Path may shine. The family will have a lot of ego: "*We are the sons of Dharam Das' family.*" Where there is ego, I am not there.

Dharam Das, understand this as true in your mind: where there is egoism, Kal's form is there, and such Souls will not get to the beautiful Sach Khand.

Dharam Das said:

Oh Lord, I am in Your control – Your servant – and I will not leave Your orders. Oh Swami, I will make the Nad Son the successor, but my family should also be liberated, All-Conscious One!



Kabir replied:

Oh Dharam Das, your family will be liberated. Remove this doubt! Listen, oh Dharam Das! How will those who accept the devotion of Naam firmly, not be liberated? I will liberate them all if they will live according to my ways. If they will accept my Word, I will liberate the Forty-two.

The ones who will accept my Word will be the beloved family, as without my Word, one cannot cross.

Dharam Das said:

Forty-two Embodiments are Your essences. By liberating Them what a great thing You are going to do! Oh Lord, if You liberate the essences of those Embodiments, then there is Glory in Your coming to the world.

Kabir answered as follows:

The forty-two Embodiments of your essence, I have liberated with one word of mine. From the other lesser families, no one will be liberated without getting the sign.

When one unites with the Seed, it is called 'family,' and that will not come to fruition without the Word. The Competent One has given



His support to the forty-two Embodiments. For both the Embodiments and the Essences the Word is the same. The Embodiments will be greater and the Essences lesser. Through my Word, the Greatest Essence will awaken, and the lesser Embodiments will follow Him. They will establish the Path and show the Way to the forgotten Souls. They will establish the Path of Nad and Bind, and Chudamani will liberate the Souls. Oh Dharam Das, your family will become ignorant, and will not recognize the signs of the Essences.

Oh brother, I am telling you whatever is going to happen in the future. You will have a Seed in your sixth generation, and even that Seed will forget the Embodiments.

Your Seed will become so ignorant, that he will accept the path of Taksari. They will give up our Path and they will all follow the path of Taksari. They will perform the chauka in such a way that many Souls will go in the cycle of the eighty-four. They will have a lot of egoism and will fight with Son of Nad. Your family will become evil-minded and the Word Embodied will stop them.

Dharam Das said:

Now my doubts have increased. Oh Lord, tell me the definitive words. First You said this: 'I have kept Forty-two in my protection.' Now You say they will come under the control of Kal! How can both these things happen?



Illustrations

When you leave the body: In many cases, when a Master has left the body His children or other family members have claimed the Guruship and often have succeeded in attracting attention away from the genuine successors. ‘Your family will talk about many experiences and will criticise the Son of Nad,’ is a prophecy that has been fulfilled many times.

The temptation on the part of the Master’s family members to derive a claim to spiritual leadership from the physical relationship apparently is enormous, and the willingness of many disciples to make the same equation is vast, too: even if the Master states publicly on many occasions before a variety of witnesses that no member of His family will be His successor, it makes little difference.

Of course, there have been instances when someone has been both a Spiritual and physical son of his Master, as here in case of Dharam Das and Chudamani, or Guru Teg Bahadur and Guru Gobind Singh, but such instances are rare.

The description given here by Kabir is the norm.

So Kirpal Singh (1894 – 1974) also placed emphasis on the fact that nobody from His family would be His successor. Nevertheless, after Kirpal Singh’s physical departure, His son Darshan Singh – by means of a pretended testament of Kirpal which was fake – was proclaimed as such, and since Darshan’s physical death His grandchild Rajinder S. affirms to be the living master in the line of Kirpal Singh. Since they knew that they would not be able to deceive the Souls in the second generation again in the same way as in the case of Darshan, this time they told that Darshan passed on the Master-Power to Rajinder S. through the eyes. Allegedly present persons would have observed that Darshan’s eyes were shining as bright as spotlights.



Fact is that the Master-Power is indeed passed on through the eyes. However, this is an affair that only the two persons realise who are concerned with it. No other present person will notice something, least of all eyes that – in Bollywood manner – are shining like spotlights. This kind of effects is used in motion pictures only as a symbol.

So the claims of both – Darshan’s and Rajinder’s – does not represent the Truth.

Kirpal Singh Himself said, that many Saints will come, and that He wishes, that all His disciples will be ambassadors of Truth.

However, much more dangerous – because more subtle – as such false successors within the family are the spiritual parvenus who go the way of Hansmuni Doot (see the continuous text ‘The Path of Hansmuni Doot’ in the subchapter ‘Description of the twelve Paths created by Kal’ on pages 465 – 466.), since these do not station themselves at the front position but pull the strings behind the scenes.

Another case is that of Parminder F., a woman initiated by K. S. who often alleges that Master-Power would be active for generations only in her family.

The following statement of Kirpal Singh shows that this is nonsense:

Spirituality is not the exclusive possession of any family or place, but it is like a scented flower that grows wherever nature has ordained, around which the bees gather from far and wide to sip its nectar.

*Man, know thyself –
Criterion to judge a Genuine Master,
by Kirpal Singh, 1894 – 1974*

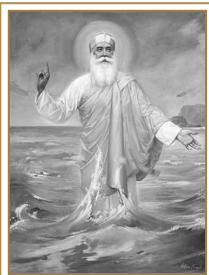


Using the Mool and Bindh: Here, Mool refers to the Mool Chakra, the energy centre at the rectum, where the God Ganesha lives. ‘He is called the giver of the quality of knowledge, and by doing contemplation and six hundred japas he may be experienced.’ (Refer to the subchapter ‘The Knowledge of the Lotus Body’ on pages 588 – 592, as well as to the illustration ‘Mool lotus’ on page 595.)

The term ‘Bind’ refers to the forty-two embodiments (see the subchapter ‘The Indispensability of the Guru’ on pages 557 – 568). In opposite to Nad, Bind is still full of egoism and consequently trapped in the snares of Kal. Bind can only develop by the aid of Nad. (Also refer to the illustration ‘Bind’ in the subchapter to ‘The Establishment of the Kingdom of forty-two Embodiments’ on page 499.)

The Holy ‘Mool Mantra’ of the Sikhs, as it is written down in the Guru Granth Sahib, should not misleadingly be associated with the description of the ‘Mool Chakra’ as it is given above. The term ‘Mool’ can be translated with ‘main’ or ‘root.’ Accordingly the Mool Chakra concerns the root chakra, as described above. The Mool Mantra, however, is the main-verse of the Guru Grant Sahib, the Holy Scripture of the Sikhs.

The Mool Mantra – englisch: root verse or main chant – consists of the first lines of the Guru Granth Sahib. It comprises the following words:



Guru Nanak climbs
out of the river

*Ek Ong Kaar, Sat Nam, Karta Purkh, Nirbhao, Nirvair,
Akal Murat, Ajuni Saibhang, Gurprasaad. Jap. Aad Sach,
Jugaad Sach, Haibhi Sach, Nanak Hosi Bhisach.*

One Universal Creator God, the Name is Truth, Creative Being personified, no fear, no hatred. Image of the Undying, beyond birth, self-existent, by Guru’s Grace. Chant and meditate: True in the primal beginning, true throughout the ages, true here and now, oh Nanak, forever and ever true.



It is said, that Guru Nanak uttered these words, after He had bathed in a river and had submerged and finally had awoken from a condition like in trance.

Embodiments and Essences: The Embodiments are the physical manifestations of the Essences. They cannot liberate the Souls until Their physical manifestation. The Forty-two – Those Who are destined to become Saints – are in fact already liberated, although They will – as Chudamani did – receive the initiation and take a Master according to the law. The liberation of others will depend on their seeking and finding. Although the physical family proceeds from union with the Seed – Bind –, the Spiritual Family proceeds from union with the Word – Nad. The Greatest Essence refers to Chudamani, but the Masters Who will follow Him will not be less – the distinction here is between Swateh Sant, or One Who is born already perfect, and Gurumukh Sant, One Who has become perfect through meditation and the Grace of His Master during His life.

*Those Who have communed with the Word, Their toils shall end. And
Their faces shall flame with Glory, not only shall They have salvation,
oh Nanak, but many more shall find freedom with Them.*

*Jap Ji – Finale, by Guru Nanak,
edited by Kirpal Singh, 1894–1974*

Nad and Bind: Rasul and Rahul. ‘Word made flesh.’ The Spiritual manifesting in the physical.

Helmsmen will become egoists: Since Kirpal’s physical departure, this can also be observed for disciples of Kirpal Singh. They prefer calling themselves ‘boss’ or saying ‘we are the management’ instead of completing their tasks, which were



entrusted to them by God, and performing them in His name. This also was the case with the project managers of ‘Kirpal Sagar.’ They allowed that photos of them were put into the foundation stone. (Also refer to the illustration ‘Unity of Man and Kirpal Sagar’ on pages 449–460.)

Kamal, my son: Like Kamal, who was able to enliven the dead ones, also Rajinder and Darshan had riddhis and siddhis. However, this has nothing to do with Spirituality and does not legitimate the claim for successorship. In this connection refer to the subsection ‘When you leave the body’ on pages 548–550.

Ernst E., an Austrian elderly gentleman, who had received an invalid ‘initiation’ by Rajinder, once reported the following:

One day he sat in a great assembly hall with fever and headache. He was moved by the question whether he had received a valid initiation or not.

When Rajinder passed by, the elderly gentleman asked him: *Did I receive a valid initiation, are you competent?* Rajinder looked at him, whereupon his fever and his headache disappeared.

Later, he reflected this occurrence, and he realised that indeed it was pleasant for him to feel well from this very moment, his question however, has not been answered.

Rajinder promises the people, who receive an invalid initiation by him and who complain about not having any Inner Experiences, that he would come for them at the time of their death.

Accordingly, Kirpal Singh said:

[...] there is no emancipation unless you become an initiate of a Saint and the criterion of a Saint is that He must give something to start with.



[...] You will find there are hundreds of so-called gurus. Most of them advanced by hypnotising, by mesmerising, or by radiation. [...] Other gurus simply say, 'Go on and do this, you'll have more. Be rest assured your salvation is definite.' This won't do. This is on credit, you see, you must have cash. [...]

*Light of Kirpal – 4. 1970, 9 September:
Become His Channel / Sawan Ashram,
by Kirpal Singh, 1894–1974*

[...] Do not live in the illusion of thinking or believing that after death you will get something. If you have not made Spiritual Progress in this life, you will not be a Spiritual Person merely by going through the death-change. Believe in the salvation of Life. Do, and see for yourself. [...]

*Master Volume I: The Night is a Jungle –
XXII. To gain His Pleasure,
by Kirpal Singh, 1894–1974*

(Also refer to the illustration 'Have finished all the snares of Kal for you' on pages 403–404.)

For a more comprehensive understanding also refer to the illustrations 'The Path of Manmakarand Doot' on pages 473–475 and 'Becoming my son' on page 475.

Kadis and pandits: Refer to the illustration 'Pandits and kadis' in the subchapter 'Kal traps the Jivas' on page 244.

The sons of Dharam Das' family: Both the sons and daughters are meant here. It is not enough to belong to the family of a Saint, a Bhagat or a Khalsa. Each Soul has to develop herself spiritually and has to uphold the Truth in her life. For a further clarification of this subject refer to the paragraph about Parminder F. on pages 549–550, as well as in the book 'Die Einheit des Menschen / Unity of Man – Band III' to the chapter 'O, Parminder' on page 118. An English translation of this book is not available yet.





The Praise of the Embodiment of Nad

Dharam Das, be aware! I am explaining to you about the Word Embodied. Whenever Kal makes a sudden swoop, I'll come to help there. Then I will manifest the Soul of Nad, and breaking the illusion, I will make the world firm in devotion. The Son of Nad is my essence and by Him the Path will be glorified. The Word Embodied will be conscious, but your Seed will not have Love for Him. The Word Embodied will be awakened by Shabd, and will finish the ambush of Kal. Your Seed will not believe in Him, and will not merge into the Shabd. The Son of Nad will have the desire for Shabd, whereas your Seed will forget. Oh Dharam Das, you can test this: by Seed the Shabd will not be manifested. Look in the history of the four ages: the Path has always been manifested by the Shabd.

Whether one is without (pure) attributes or full of (pure) attributes, without Shabd he cannot maintain the Path.

Oh Dharam Das, you are my Son of Nad. That's why I have given you the string of liberation. In this way I'll liberate the Forty-two. Whenever They fall down, I'll rescue Them.



Looking at the Seed who will not accept the Word of Shabd, Kal will clutch him. The Incarnate Who will believe in the Shabd will Themselves be liberated, and will liberate many other Souls.

Oh brother, where is the Shabd? Where is the Seed? Without the devotion to Naam, one cannot go to Sach Khand.



Illustrations

Nad and the Word Embodied: These terms, which, how it remains to be seen, confuse Dharam Das, stand for different aspects of the same thing. ‘Nad’ is the Sound Current, ‘the Word Embodied’ is the Sound Current that shows itself in a Man Who has reached perfection.

Thus the term ‘The Word Embodied’ refers to the Saints – the Gurumukhs and Khalsas – and in this day and age, after 1974, it also refers to some disciples of Kirpal Singh.

Will themselves be liberated, and will liberate many other Souls:

*Those Who have communed with the Word, Their toils shall end. And
Their faces shall flame with Glory, not only shall They have salvation,
oh Nanak, but many more shall find freedom with Them.*

*Jap Ji –
Finale, by Guru Nanak,
edited by Kirpal Singh, 1894 – 1974*

Kirpal Singh wanted all His disciples to be ambassadors of Truth. (See also the citation from the Book ‘Spiritual Elixir’ in the concluding text ‘The Ignominy for the Path of the Saints’ on pages 706 – 707.)





The Indispensability of the Guru

One should not see anyone else as greater than the Master, and he should understand the Master as the Greatest of All. He should understand his Master as the best, and he should understand the teachings of his Master to be true.

Your Seed will fight like this: without the Master he will want to cross the ocean of the world. Being Guru-less, he will teach the world! He himself is drowned, and he will cause others to drown.

Without the Guru there is no liberation: those who take the Master cross the ocean. By force he will make a relation with the Embodiments so Kal will devour him. When the world is stuck in relations and families, then the Embodiments may be deceived. Then Kal will come and devour the Souls, and converting them into many different forms, he will bring them back into the world.

Then my Nad will come and call – looking at Whom Kal will run away at once.

That's why, Dharam Das, I am cautioning you: I have explained to you about the Word Embodied in many ways. Those who want to escape from the deceptions of Kal should maintain their Love for the Embodiments of Nad.



The Seed who will leave the support of the Embodiment of Nad will be trapped by Yama. The messenger will set up many traps, looking at which the Souls will be attracted. Those who will not have Love in their heart for the Embodied of Nad, will go into the mouth of Kal. That is why I have explained to you about everything, and have warned you. The Souls who know the Essence of Nad, and those who recognize the signs of the Word Embodied, those who recognize the True Shabd, Yama cannot stop them!

Dharam Das, I am explaining this to you – accept my words, listening attentively: go and tell the Souls that the Word Embodied has come to liberate the world. They should not leave the Word Embodied – Which is Nad – and they should always have Love for Nad. They should not take sides in the quarrels between relations and families. If they take sides, they will fall in suffering. In many ways I have cautioned you. One who will be careful will not suffer. In this way your Seed will go with Nad, looking at which the messengers will repent in their hearts. In this way the Seed will become happy. The messengers will not affect the Seed who will be with Nad and the Word Embodied.

Dharam Das arose and requested:

Oh Lord, now explain this to me: You have spoken of the importance of Nad so much, and You have mentioned the Word Embodied



under Him. Oh my Lord, tell me the reason why You created the Word Embodied. If the Incarnate of Nad will awaken the world, then when is the Word Embodied going to work?

Hearing these words, the Satguru laughed, and He explained it thoroughly to Dharam Das:

Because Gargin didn't accept the Nad and the Word, that is why I created the Seed. 'Bind' is a name and is called 'Bind' after meeting the Essence. The Word Embodied is the essence of Sat Purush. Reaching to His abode, the Soul will become free from this world.

When both Nad and the Seed come together, only then will Kal's mouth remain closed. As I told you before, Nad and Bind will come together, because without Nad, Bind will not develop, but without Bind, Nad will liberate.

Oh brother, in the Kali Yuga Kal is very difficult: in the form of egoism he will devour everyone. The union with Nad will happen after giving up egoism, whereas Bind is full of egoism. That is why Sat Purush has created this anchor, and made Nad and Bind as two different forms. Those who remember the form of Truth, giving up egoism, they will become Hansas.

Oh brother, whether one is Nad or Bind, the attribute of egoism is not good for anybody. Those who have ego, they will be drowned



in the ocean of the world and completely trapped in the snares of Kal. When the attribute of egoism will come in the Embodiments, the differences will be created between Nad and Bind. If the Embodiments are opposed, everyone, being controlled by Kal, will follow his path.

Dharam Das said:

Lord, hear my request: with Your Grace the Souls will be liberated. You have made me understand the form of Nad and Bind, and You have told me the secret of Their liberation. All the Souls will go to Your Lok. Then what will Narayan Das do? Because he is called my 'son' in the world, that's why worry about him comes to my mind. All the Souls of the ocean of world will cross, but Narayan Das will fall in the mouth of Kal?

This is not a good thing. Listen to my request, oh Giver – the Ocean of Happiness! Oh Swami, liberate him! This is my request, oh All-Conscious One.

Kabir said:

Oh Dharam Das, again and again I have told you, but in your heart you don't believe it:

If the fourteen yamas go to Sach Khand, tell me, who will trap the Souls?

Now I have recognized your intellect. Knowingly, you have become the one who knows nothing. You have started erasing the orders of



Sat Purush. When one forgets the knowledge, attachment and illusion awaken. When the darkness of attachment dominates the heart, one forgets the knowledge and leaves his work.

Without faith, devotion cannot be done; and without devotion no Soul can cross. Again you have been caught in the trap of Kal. That is why attachment for your son has been awakened in your heart. Even though you saw so clearly that Narayan Das is under the control of Kal – still you have become stubborn and you have not understood even one word of mine.

Oh Dharam Das, what you just said to me – you didn't think about it in your heart. You don't believe in me. Have faith in the Master – why do you have faith in the world?

If one meets the Master, giving up everything of his own, that fortunate one climbs the stairs of Truth. If one catches attachment, illusion awakens, and that unfortunate one gives up all devotion and knowledge.

You are the essence of Sat Purush. You have come into the world to take on the work of awakening the Souls. If you yourself give up faith in the Master and, looking at the things in the world, you get attached to them, then where is the place for the Souls?

This shows clearly, Dharam Das, your family will also do the same. They will always burn in the fire of attachment and it will create



differences in the family. To say, “*Without the son the name cannot continue,*” and, “*Without the wife there can be no home,*” all these – like pride of family – are the tricks of Kal. In this all members of the family will forget, and will not get the Path of the True Naam. Looking at others, the Souls will be trapped in these things – and the messengers will be happy looking at this. Then the messengers will become mighty, and grabbing the Souls they will send them into hell. When the Souls are caught in the snare of Kal, they will forget themselves in lust, attachment, greed and egoism.

They will not have faith in the Guru, and hearing the True Naam they will burn.

Listen to the signs of those who will have Sat Naam within them:

They will not be affected by Kal, and will not have lust, anger, egoism and greed in them. Giving up attachment and desires, they will always keep the words of the Satguru in their heart.

As the snake keeps the jewel on his head, in the same way the disciple should always keep the Master’s orders on his head. Forgetting ,son’ and ‘woman,’ and giving up pleasures, the Soul who touches the Feet of Sat Purush becomes the Hansa.



Oh Dharam Das, only a brave one can constantly obey the peace-giving words of the Master. Such a Soul goes to Sach Khand and for her, liberation is not far.

- Giving up the complication of karma and illusions, love the feet of the Master. Having firm faith in the Shabd of the Gurumukh, understand the body as ashes.

Hearing these words, Dharam Das was ashamed, and in his mind he fully repented.

Running, he fell at the feet of Satguru and said:

Oh Lord, help me. I am the ignorant one! Oh Swami, forgive my mistake! Accept this request, All-Conscious One. I am the ignorant one who ignored Your words, and made requests again and again. Now I am come to Your feet and am making this request: if the child becomes stubborn in front of the father, the latter doesn't care about ,good' or ,bad.' Your Naam is the Liberator of sinners, so please don't count my bad attributes.

Kabir answered:

Oh Dharam Das, you are the essence of Sat Purush: give up Narayan Das and family. Using the Shabd, look into your heart – oh Dharam Das! There is no difference between Me and You! You have come into this world for the sake of Souls, and you will establish the Path in the ocean of the world.



Dharam Das said:

Oh Lord, You are the Giver of the Ocean of Happiness! You have made me a servant and a True Disciple. Kal had taken my intellect away, until I recognized You! Since You made me Your own, I have had firm knowledge. Taking firm hold of Your feet, I say that the world is not within me now. If I desire for anyone else – giving up You – then may I go to live in hell!

The Satguru said:

Dharam Das, you are the blessed one to recognize me, and, obeying my words, to renounce your son. When the mirror of the heart of the disciple is polished, only then can the form of the Master be seen. Only when the disciple keeps the form of the Master in his heart, does he destroy all the branches of Kal. As long as one has cunning desires, that servant will not see the Master. When the disciple devotes himself to the feet of the Master with one-pointed attention, he is released from attachment and knowledge awakens. When the lamp of knowledge comes in the heart, it destroys all attachments and illusions. When he comes again to the Satguru, it is as the drop dissolving itself in the ocean.

Kabir says, when the drop loses itself in the ocean, then all the worries are finished.



Oh Dharam Das, this is the Glory of Master's feet. So giving up illusion and pride, accept the feet of the Guru. By accepting, all the sufferings end. Without the Master the disciple remains sad.

Now I am telling you something, listening to which will cause your doubts to go away:

Narayan Das will not believe in you. He will do whatever will come in his mind. There is nothing to doubt about this fact – that in the world his path will also exist. Looking at the Path which our Essence will maintain, he will increase the dispute. He won't be able to stand the popularity of our Path – so he will call his path greater than ours. With complete egoism, he will maintain his path, and he will consider all others inferior. He will be an egotist in the presence of Sadhus and Saints and he will not believe in the Sons of Nad. As long as he behaves like this, he will not get the Path of Truth. The Word Embodied and Nad are the helmsmen – he will be liberated only when he meets Them, giving up egoism and name and fame. When he will have the True Satya Shabd in his heart, when he will call the Word Embodied the Essence – only then, Dharam Das, will he be liked by me.

Only he who gives up his caste and doesn't allow attachment to come, will be called the essence of the Word Embodied. One who will forget the condition of his family, definitely he will be the essence of the



Embodiments. Then I will liberate him. I am telling you this truth, and it is not false.

Oh Dharam Das, have this faith in your heart, as I have not spoken one word in which one cannot have faith. Without faith the Soul will not cross, and without having faith in the Master, the Soul will accept Kal. Oh brother, there is no Giver like the Master. That is why you should keep your heart absorbed at the feet of the Master.

Hymn

There is no other Giver in the world. Understand the Master as the Giver of Liberation. Making one free from his low ways, Master explains the knowledge: making the Souls firm in devotion, He brings them into the lap of Naam.

– One who doesn't understand any difference between the Master and Sat Purush, he gets perfect recognition, and for him the sufferings of Kal finish. Oh Dharam Das, see the qualities of the Satguru – how firmly He believes and has faith. Consider the Soul involved in rites and rituals – how firmly she continues in her faith. She brings the mud by herself, and she herself makes the idol of the creator. She offers rice and flowers to it. With love and faith she contemplates on it with her mind. Then, understanding



it as the creator, she worships it and doesn't let her faith break. As there is love in the deception, the same love becomes alive for her.

These Souls who have Love for the Master as this man has for his idol are priceless, and they become the beloved Hansa of the Lord. Look at the Love of those idol – worshippers – how firmly they are entangled in deception. I myself have told you the Naam of the Guru, and have told you there is no difference between Guru and Sat Purush. So the Souls will remain under the control of Kal, and they will not have faith in the Master. When one doesn't have faith in the Master's body, by focusing his attention in the void, he will deceive himself.

Those who firmly rely on the Master, their liberation cannot be postponed. Those who have such firm faith that they don't leave the Master or put their attention in any other place – this way of living of the Soul is precious, and such a Soul dyes her body in the colour of Love. Lovingly understand that the Word of Master is the Nectar, drinking which the bad intellect goes away. Oh Dharam Das, considering all this in your heart, be firm in your faith in the Master.



Hymn

In this way, having firm faith in the feet of the Master, love Him constantly. Lighting the lamp of the Master's knowledge in the heart, remove the darkness of attachments. By the Glory of the dust of Master's feet, the sins will certainly go away. There is no other way of getting liberation except by faithfully merging into the Shabd.

– This world is very deep. Accept the Naam with Love and determination. By the Grace and support of the Master, one gets the Word of the Master as the helmsman.



Illustrations

He should understand the teachings of his Master to be true: If someone once has experienced Naam, he should mind that he does not begin to ‘test’ the Master or Gurumukh, for example, by waiting for This One to say something wrong or by searching for an error in that what has been said because he is not able to relate to the underlying circumstances.

If someone firstly begins to search for errors in that what is said, he later will do it again and that will increase more and more. This trait sometimes can be found in the case of initiates who already have broken with a lot of personal weaknesses but at a certain point are not willing to accept the given advices because they do not want to develop themselves further.

Without the Master he will want to cross the ocean: The following story will illustrate that:

A man from Germany – his name is Manfred P. – received a so-called initiation from Thakar Singh. The result was that he was not connected with Naam. Some time later he met a disciple of Kirpal Singh in Leipzig. Through Kirpal’s Grace this man had already seen that forthcoming meeting within.

That way he could greet this man and tell him that he was a follower of Thakar Singh. When Manfred P. asked how he knew it the disciple answered: ‘One can read it on your forehead.’ For many weeks Manfred P. was very interested and attended the Satsang regularly. Finally he was initiated. In the beginning he had little Light, but in course of weeks It grew more intense until he eventually saw golden Light. For weeks, at night he sat awake at the disciple’s home and



listened to the Sound Current and he had to be reminded of going home at five o'clock in the morning in order to make breakfast for his wife, because staying away from home all night long causes problems to the married life. He changed his life completely and now was someone different.

His dear wife noticed the change and thought that he had become somewhat mad. That is why the disciple told him to bring his wife to the Satsang. She came with him although she had no comprehension of what Satsang is at that time. Nevertheless, after Satsang she could affirm that she was connected with the Sound Current and a little later she was initiated too. Some weeks later the two daughters of the married couple, Anja and Sarah, who attended school were also initiated, in the bedroom of their parents. They affirmed quite high experiences – for example, one of the girls had heard the Sound of Bhanwar Gupha.

Kirpal Singh mentioned:

[...] that the human memory is very short.

At that time Manfred P. was devoted to the Satsang but he still had not overcome the point in the process of becoming a man to be active himself – to want to do something by himself. Besides he wanted to solve the secret of the Khalsa outwardly. – That means, he wanted to connect the process of initiation and the receiving of Naam outwards with a person. He did not succeed because the disciple of Kirpal always referred to Him. Later he got a suitable projection screen in the person of Dr. Harbhajan in the organisation of 'Unity of Man.'

So it happened that on his journey to India in 1994 he met many initiates of Kirpal Singh. These members of the organisation first tried



to convince him that he had not received Naam. When they could not deny that he was connected with Naam they tried to persuade him that, however, something must have been wrong because the disciple of Kirpal, who gave him the instructions of initiation, had no love for all – because he did not deal with them.*

Manfred P. used this argument in order to suggest to the half of a group of one hundred people that, although they had Naam, nevertheless there must have been something wrong.

* An elderly lady – her name is Ute P. – reported that she was told the same thing in 1994 in India and in 1997 in Austria and that they had tried to headhunt her in a manner resembling a talk with a new customer. She did not agree in something as absurd as this and continued to be steadfast. Some years later she realised how good it had been to act that way because she often met Kirpal and realised that she had been initiated independently.

Kirpal Singh said:

[...] that Souls who once have already been initiated practically in Naam and have got a first-hand experience and after that go anywhere else to get allegedly more should be looked at like women who receive several men at night.

That shows that these structures and organisations are engaged in nothing else but in the business of a pander and, finally, prostitute the Souls.

Manfred P. was offered work as a representative for the organisation. Because he still had the urge of being active himself, it was very alluring for his mind and he accepted. That was the hook that caught him.

Years later the result of these events was that this Soul was almost drowned in the ocean of life. He had crossed the ocean of life to the



middle, on his own, and now his power was used up. ** The danger was realised and the Soul was rescued from drowning and was brought to safety.***

** If ever one tries to be active of himself for the Truth, one puts it aside and loses one's Spirituality.

Kirpal Singh said analogously:

Don't take initiative.

A Soul must have had a little brightness to be able to cross the ocean of life up to the middle on herself. But it is impossible to cross the whole one by one's own power; only the Satguru can bring a Soul to the other side.

*** It is not difficult to find God; it is difficult to become a man. It is also not difficult to get Naam; the real criterion is the received protection and the Inner Guidance. Unfortunately most of the people realise only situations in which they experienced help outwardly; very few are conscious of the help they receive inwardly, that has much more Glory.

When within it was shown to other Souls who he was and what had happened, that he now was drowning, even then he did not change himself and he only said to the disciple: 'All that doesn't matter as long as you see it.'

That is not beneficial behaviour.

Kirpal Singh often emphasised:

[...] that people want God to pull for them the chestnuts out of the fire.



Before the Soul was rescued within, both daughters appeared to the Master-Power and gave thanks that they had been initiated independently and had had nothing to do with any structures.

This event is mentioned here to illustrate how dangerous it is if people follow so-called spiritual teachers or such persons who bring Spirituality outwards and, therefore, lose all their Inner Riches.

Always then when a man does not accept Naam as the True Master and when he wants to relate It with a human body, he lands where there is no living Spirituality.

Kirpal Singh once said analogously:

All run after my body, but who wants me?

He also pointed out that one should not ask a Saint for anything – also not for social activities – but for the Truth. To the same degree as one wants more than the Truth from a Saint and in the same degree as one demands something else the Truth is brushed aside automatically.

Being Guru-less: The management of this organisation is without a Guru then when its members do not practise Naam and in this case they cause the drowning of others. The rescue of the Soul lies always in attending the original Satsang.

The Word Embodied – which is Nad: The True Master is Naam or Shabd – the Sound Current. The Word Embodied is the Human Pole in That the Master manifests.

The Satguru laughed: The Word is all powerful, but It has to manifest in a human body before Kal can be defeated and Soul can be liberated.

Without Bind: The power of liberation is in Nad, not Bind, and under certain circumstances – for example in the case of an initiated disciple who has left the

The Anurag Sagar by Kabir – Ocean of Love



body – the liberating work of Nad can proceed without Bind being involved. Since Nad does not depend on a physical body, a Soul can even receive Naam directly within with the according receptivity.

Form of Truth: The Word embodied, the Saint in Whom Naam manifests.

Lok: Loka, plane.

Hearing the True Naam they will burn: Humans who live ordinarily and who are sincere, enjoy hearing about Naam. But those humans who have been selfish livelong, who went from one false Master to the other disregarding even their natural worldly or family duties, burn when they hear about Naam because then they realise that their whole life and even their ‘search’ were actually just egotism and self-deception.

No difference between Me and You: Even though Kabir is the fully conscious son of Sat Purush, and Dharam Das – the ‘Slave of Law’ – fell again and again and made mistake after mistake, still Kabir can say this because it is true. As Dharam Das became a Gurumukh Guru and the successor of Kabir, He reached the state of being One with His Master.

This state was expressed by different Gurumukhs in words such as:

I don't know if it's Him or me.

When the mirror of the heart of the disciple is polished: However, there are also disciples who are developed very highly, but for other people they appear to be very worldly respectively from their point of view they behave in such a manner. This is ruled by the Almighty in this way, because otherwise these Souls would



leave the world and come back no more and so they could not be appointed for the mission. But Souls going to such disciples can receive Naam.

Naturally that does not mean that initiates who misbehave and if possible act up automatically are such Souls. Concerning this point one has to differentiate clearly.

It often happens that the members of an organisation follow the elected management blindly even in spiritual matters. So one blind man leads another and both fall into the cavern. Especially in the organisation 'Unity of Man' the knowledge explained above is misused. Otherwise no member of the management, which is responsible for the organisation of the physical work, would presume to tell people what they have to do.

Those who firmly rely on the Master:

Question to Kirpal Singh:

Why do the Great Masters on earth always take the form of man?

Answer by Kirpal Singh:

The Masters claim that there is only one Male gender amongst the souls and He generally manifests on the chosen Human Pole of the Living Master. It is a Divine Law which cannot be questioned by the mortals.

*Spiritual Elixir – Part I, Chapter III:
Guru: His Need and Functions,
by Kirpal Singh, 1894 – 1974*

Accept Naam with Love and determination: Having received Naam one should accept It with Love and determination so that It becomes a shelter. Most of the people who receive Naam unfortunately do not accept It that way but make It to their garland.

The Anurag Sagar by Kabir – Ocean of Love



The True Disciple will make a shelter of Naam. If he has done that to hundred percent, immediately he will get another gift of Grace from the Master-Power: Naam becomes his pilot. Then the disciple becomes a Conscious Co-Worker of the Divine Plan.

That corresponds to the change from the second state described in the marriage hymn of Guru Ram Das to the third state:

II) In the second nuptial circling the Lord brings you to the Satguru.

The fear in your hearts has gone; the filth of ego is washed from your minds; fearing God and singing His praises.

You see His presence before you – the Lord, the Master, the Soul of the Universe – there is nowhere that He is not. Within and without, there is God only; His song of joy is heard in the company of the Saints.

Nanak the slave proclaims:

That in the second circling Divine Music is heard.

III) In the third circling comes the longing for the Lord and detachment from the world.

By great fortune we meet Him in the company of the Saints. The immaculate Lord is found in His purity through the blessed Holy Word.



By great fortune we find the company of the Saints and hear the ineffable story from Their Holy Lips.

The Naam resounds in our hearts, its echoes absorb us within; it is written on our foreheads from ages back:

Nanak the slave proclaims:

That in the third circling the Love of God has been awakened in the heart.





The Ways of Living of the Guru and Disciple

Dharam Das made this request:

You are my Lord and I am Your servant. Master, forgive my errors, but graciously tell me – the ways of living of the Masters and the disciples. Explain that to me.

The Satguru said:

Oh you who keep the Guru's words, the Master is the support in Nirgun and Sargun. No dealing can be done without the Guru. Without the Guru the ocean of the world could not be crossed. Understand the disciple as the oyster shell, and the Guru as the seed of the pearl; the Guru as the philosopher's stone and the disciple as iron; the Guru as malay mountain; and the disciple as the snake – by touching the Master the body becomes cool. The Master is the ocean and the disciple is its wave; the Master is the lamp and the disciple the moth. Understand the disciple as the moonbird, and the Master as the moon; the feet of the Master are the sun and the disciple is that lotus which blooms.

If the disciple is determined in this kind of Love, and if he keeps the Darshan of the Master's feet in his heart, when the disciple remembers the Master like this, understand that disciple as equal to the Master. Think about the difference between one guru and another, as all the world is calling, „*guru, guru.*“



He is the Guru Who manifests the Shabd in the Souls by the strength of Which the Souls go Home. There is no lacking in such a Guru. The Path of such a Guru and the disciple is the same.

Hymn

All the world is entangled in different kinds of thoughts, deeds and emotions. The Soul has fallen in the snare of illusion and doesn't know how to go back to the Real Home. There are many gurus in the world and they have made artificial snares. Without the Satguru the illusion will not be finished as the terrible Kal is very mighty.

– I sacrifice myself on the Satguru, Who gives the immortal message. Meeting Him, the Souls become unique and meet Sat Purush.

Day and night one should attach his attention to the Master, and should dwell within Himself like the Sadhus and Saints. He on whom the Satguru showers Grace, his noose of karma burns away. If one makes an effort and withdraws his attention, the Satguru makes him reach Sach Khand. The Satguru cuts away the trap of one who, after doing the seva, has no desire. One who keeps his attention at the feet of the Master goes to the Plane of Immortality.



No matter if one becomes a yogi and practises yoga – without the Master he will not cross the ocean of the world. The disciple who obeys the order of the Master, with the Master's Grace crosses the ocean of the world. The Soul who is the devotee of the Guru, for her there is no difference between the Sadhus and the Master. One Who doesn't see any difference between the Sadhus and the Guru, understand Him as the True Guru.

The worldly people will not understand the Guru's, disciple's, and Sadhu's way of living. Understand those people as the ones who are in the trap of Kal; such messengers are the beings of Kal. Oh Dharam Das, these are their signs: the loss of Souls will happen because of them.

One who knows the Way of Love of the Master, will recognize the Path of the True Shabd. The Masters make the Souls firm in the devotion of Sat Purush, and by making them practise hearing and seeing, They make them go Home. Giving up cleverness and foolishness, if one loves Them with all his heart, then without doubt he reaches the Real Home. After crossing the ocean of the world, he doesn't come back. Sat Naam is the precious Nectar. One who gets this unchanging Nectar, giving up the qualities of the crow, he accepts the qualities of Hansa, and always keeps his attention at the feet of the Master.

There are many other bad paths which he will not bring in his mind. One who always has Love for the feet of the Master, and for the good Path, oh Dharam Das, such a Soul will go to Sach Khand.



– Giving up the snares of karmas and illusions, love the feet of the Master. Understand your body as ashes, having faith in the words of the Gurumukh.



Illustrations

Nirgun and Sargun: Without qualities and with qualities; in the – lower – creation and out of it.

Under all conceivable or inconceivable circumstances the Master is with His disciple, until he reaches Sach Khand.

Christ said:

I will not leave you nor forsake you until the end of the world.

And withdraws his attention: It is essential to do this in the right way. Kirpal Singh emphasised that sitting for meditation without one's goal in view is blind faith, superstition. If one does the Spiritual Practices while thinking at the body, one glorifies the binding power, thus Kal.

Sadhus and the Master: He will not draw a distinction between the Master and the Sadh(u)s or Gurumuks. The Sadh(u)s prepare the Soul for the Master, and Gurumukhs are One with the Master; He speaks through them. It is the same One Master-Power That works through them all – maybe in different degrees, but it is the same Power.



V. Readiness and Information



V. Readiness and Information

Dharam Das became very happy in his heart. The tears came out of his heart, and overwhelmed, he spoke these words:

In my heart was darkness, which You removed by the lamp of Grace.

Then controlling himself he said:

Oh God, how could I praise You? Now, Master, listen to my request: tell me how to discriminate among the Souls. Which Souls should I initiate? Oh Competent One, tell me this, giving their signs.

Signs of the Jivas destined for Naam

The Satguru said:

Oh Dharam Das, don't worry. Give the message of liberation to the Souls. Those whom you find to be humble and devoted, tell them about the devotion of liberation. Dharam Das, give Naam initiation to him who has mercy, continence, and forgiveness within him. Tell him the message of Sat Purush: to remain firm in the contemplation of Naam day and night. One on whom the Grace is not showered, and who doesn't believe in Shabd, goes in the direction of Kal.



The True Shabd will not reside in one with wavering vision. Know that the messenger himself has come to reside in one whose chin is jutting out.

Those who have a mole in their eye, definitely understand them as the form of Kal. Those who have a little head and a big body – fraud will always remain in their heart. Don't give them the sign of Sat Purush, as such Jivas bring loss to the Path.



Illustrations

Wavering vision, etc.: Some of these descriptions do not advert to the physical body, but the astral which mirrors exactly the Spiritual Status. Masters and Saints can see the disciple's astral body as clearly as They can see the physical. (See 'Morning Talks – XXXVII. Love versus Lust / II,' by Kirpal Singh, 1894–1974.)

It has to be mentioned here that the astral body is not the aura. To see – or to take pictures of – the aura, for what there is often made great noise, is nothing special.

Kirpal Singh said:

Every thought has its own peculiar smell and its own colour. Should you like to have experience of this, you should stand in the sunshine with your back to the sun so that you are able to see your shadow on the ground or on some wall in front of you. Now try to see the colour of this shadow. A lustful person will cast a shadow with a black tinge in it, while one in whose anger predominates will cast a shadow tainted with redness. [...]

*Master Volume II: Inn of Madness –
V. Gurumukh and Manmukh
by Kirpal Singh, 1894–1974*

The colours which one thus sees in his shadow are the colours of the aura.





The Knowledge of the Lotus Body

Dharam Das said:

Oh Lord, You have made my birth successful. Making me free from Yama, You have made me Your own. Even if one had a thousand tongues in his mouth, then also Your qualities could not be described.

Oh Lord, I am very fortunate. Who else is as fortunate as I am?

Only that Jiva in whose heart Your Naam resides is the fortunate one. Now listen to my one request, and tell me the description of this body. Which god lives where and what work does he do?

How many veins are there, and how much blood and hair? And by which routes do the breaths flow? Lord, tell me about the intestines, the bile, and the lungs. Lord, describe to me where these things are located, giving me the signs. How many petals are there in each lotus, and day and night, how many breaths come and go?

From where does the Shabd emanate, and tell me where does It go and merge?

If any Jiva gets the shimmering light, oh Lord, tell me how to discriminate. Which god's darshan she is having, and explain that place to me.



The Satguru said:

Dharam Das, hear now about the body, which is different from the Naam of Sat Purush. In the first mool chakra is a four-petalled lotus where Ganesha lives. He is called the giver of the quality of knowledge, and by doing contemplation and six hundred japas he may be experienced. Above the mool lotus is the akhara and there is the lotus of six petals. Brahma, Savitri and the gods rule there, and six thousand ajapas sound there. In nabhi is the eight-petalled lotus; Vishnu and Lakshmi are the main ones living there. Going there one gets the proof of six thousand ajapas, and this place can be reached only by practising the Path of the Masters. Above it is the twelve-petalled lotus, and in that lotus Shiva and Parvati reside. In there the six thousand ajapas happen – witness this by the knowledge of the Master. Above this is the sixteen-petalled lotus, where one thousand ajapas happen. There Shakti, known also as Durga or Kali, dwells. The Jiva lives in the lotus of the two petals. Her place is between the two eyebrows, where the abode of King Mind is, too.

Oh Dharam Das, pay attention: one thousand ajapas happen there. Dharam Das, God of the Souls, understand this. Above the two petals is the place of the void where the light is shimmering. Understand that as Niranjan. Oh Dharam Das, listen to the message of Shabd. I am giving you the teaching of knowing what is within. Again listen about the body, and have faith only in the One Naam.



The body is created by blood. Millions of hairs have decorated the earth of the body. There are seventy-two main veins, but one is the unique one, by entering which, one gets the form of Truth. When the Shabd is manifested the attributes of the lotus come forward. When the Shabd emanates, one enters the void and merges within It. The intestine is of twenty-one hands, and the stomach is approximated to (measure) one and one quarter arm length. Solar plexus is of one and one quarter arm lengths; one goes in the cave through the openings. Understand the bile as three fingers (breadth) and the heart as five fingers (breadth). The lungs are of seven fingers, and in them reside seven oceans. Withdrawing the air from the body, the sadhu takes the path of the yogi. They keep doing this yoga, and, without devotion, are swept away in the world.

– The Yoga of True Knowledge is the Abode of Happiness, from which one gets Naam and goes to the Real Home. The Soul (then) becomes the liberated One after destroying the very mighty enemy.

Oh Dharam Das, through the knowledge of the Master, understand the ways of the mind. Mind shows the light in the void, and mind itself creates different types of illusions. The nirunkur has been created by mind, oh brother. And the creation of mind is spread throughout the three worlds. At many places the Jiva bows her head – by not recognizing her own self, she is deceived. This is all in the will of Niranjan and without the True Naam his trap cannot be cut. As the organ grinder gives pain to the monkey by making him dance



in different ways, in the same way the mind makes the Jiva dance by making her firm in the deep trap of karmas and illusions.

The True Shabd uproots the mind. Only the rare ones, who know its secret, recognize the mind. Receiving the message of Sat Purush, the mind becomes jealous and takes the Jiva in his direction. Oh Dharam Das, these are the ways of the mind. Recognize the mind and accept the feet. In this body no one else lives. Mind and Soul alone live in this house. The mind is stuck in five, twenty-five, and three – all these are slaves of Niranjan. When the essence of Sat Purush comes in the Jiva, she remembers the sign of her Real Home. These slaves have surrounded the Jiva. Unless she recognizes them, the Jiva also becomes the slave of Yama.

As a parrot caught in a cage, being in the control of illusion, the Jiva doesn't know herself. As the lion, seeing his reflection in the water understands it as another, jumping into the water, he loses his life – in the same way the Soul is deceived and doesn't recognize herself. As the dogs, barking in a palace of mirrors, understand their reflection as other dogs, oh brother, when they hear the echo, they again start barking – in this way Yama has created deceptions for the Souls. When Kal devours them – then they repent. Because they don't love the Shabd of the Satguru, they are destroyed. The fake Naam is a branch of Niranjan and the Original Naam is of the Satguru. The Jivas do



not love the feet of Satguru; but they can go back Home only after meeting the Satguru.

Oh Dharam Das, the Jivas have become of others, and thinking that it is nectar, they are entangled in poison. Dharam Rai has created such varieties that, being controlled by deception, the Souls have forgotten. Listen to the spread of karmas created by the mind. A Jiva will become the unique one after recognizing this evil.

Hymn

Oh Dharam Das, recognizing him one should become different from him – accepting the lamp of my Shabd. One who sees this difference will not be caught by Yama. As long as the guards sleep, the thieves easily do their work. In the same way (the Souls) are controlled by illusion and the thief does his work.

– By awakening, she gets the unique quality, having which, Kal doesn't get her. Illusion is like a well full of darkness in which Yamraj, through deceptions, devours the Soul.



Illustrations

Knowledge of the Lotus Body: The knowledge of how the subtle energies interpenetrate and control its functions through the chakras or centres which are called 'lotuses,' too, because they are divided into 'petals.' Whereas that is one of the main themes of different yoga systems, that deal with the pranas, the Kundalini etc., it is negligible for a disciple of a True Master. Here, Kabir is rounding up Dharam Das' education.

It is important to know that the Kundalini power, that as Kirpal Singh describes it in the 'Crown of Life,' is 'lying dormant in three and a half folds in the vagus nerve,' is directly connected to Kal. Within, Kal frequently appears as a serpent and for example is often termed so in the Bible too. On the other hand, the Kundalini also is called 'serpent power.' Many of the techniques used in the different yoga ways serve to awake this Kundalini.

The Hatha Yoga and the Kundalini Yoga as sub-paths of the Raja Yoga as well as the Laya Yoga as a part of the Kundalini Yoga belong to this ways to awake the Kundalini. The classical Nada Yoga, through that energy experiences shall be generated by sounds, also belongs to them. That in these yoga ways the awakening of the serpent power is aspired, is caused by the fact that they were created by Kal, for Kal can pass on only that which correlates to him. But the other yoga ways that do not ostensibly strive for that goal – with exception of the Surat Shabd Yoga – come from Kal too.

On the contrary, the Surat Shabd Yoga – the one True and original Yoga that exists since the beginning of the creation (See the subsection 'Seventeenth Shabda' in the illustration 'The names of the sixteen Shabdās' on page 125) is not concerned with all this, but a Soul who practises it is connected with Truth – Sat, unchangeable



permanence. At this the Satsang – community with Truth – plays a prominent role. In a True Satsang Souls become connected with Sat – the Truth that expresses itself as Light and Sound.

Hear now about the body: Kirpal Singh describes the six lotuses – chakras – as follows:

1. *Muladhara, Basal Plexus – with a four-petalled lotus, extending on four sides.*
2. *Svadhishтана, Hypogastric Plexus – with a six-petalled lotus, extending on four sides plus one below and the other above.*
3. *Manipuraka, Solar Plexus – with an eight-petalled lotus, having four additional sides in between the original four sides.*
4. *Anahata, Cardiac Plexus – with a twelve-petalled lotus. It is a lotus of the unstruck sound as the name denotes.*
5. *Vishuddha, Pharyngeal Plexus – with a sixteen-petalled lotus, being an all-pervasive ethereal lotus. It is a center of great purity as the name indicates.*
6. *Aggya, Cavernous Plexus – with a two-petalled lotus, also called Ajna Chakra, meaning the centre of command.*

Besides the above plexuses, there is the ,Antahkaran' – consisting of chit, manas, buddhi and ahankar –, with a lotus of four petals, thus making in all fifty-two petals, corresponding to the fifty-two letters of the alphabet in Sanskrit, the mother of all languages.*



We have, however, to rise above all 'akshtras' to a state beyond called 'Neh-akshtra para,' which is eternal and every-abiding and of which Kabir says:

The three lokas and the fifty-two letters are one and all subject to decay. But the Eternal and the everlasting Holy Word is quite distinct from them.

*The Crown of Life – Part One, Chapter Two,
2., VI.: Dharna as a Form of Yoga (Mansik Yoga),
by Kirpal Singh, 1894–1974*

* Also known as 'akshtras.'

Mool lotus: The Muladhara Chakra. The energy centre at the rectum, associated with the god Ganesha.

Akhara: The Svadhithana Chakra. The sex centre; Brahma, the creator of the physical universe is the presiding deity.

Nabhi: The Manipuraka Chakra. The navel centre or hara – corresponding to the solar plexus on the physical plane –, associated with Vishnu.

Twelve-petalled lotus: The Anahata Chakra. The heart centre; the seat of Shiva.

The sixteen-petalled lotus: The Vishudda Chakra. The throat-centre; the seat of Shakti.

The lotus of the two petals: The Aggya Chakra between and behind the eyes. There both the Soul and the mind have their seat.

The Jiva lives in the lotus of the two petals: In some translations of the Anurag Sagar the fifth and the sixth chakra are mixed up or misleadingly combined as one.



Question to Kirpal Singh:

Where is the seat of the mind?

Answer by Kirpal Singh:

The seat of the mind in the body is in the eye-focus as that of the soul, but slightly towards the right corner of the left eye while that of the soul is slightly towards left corner of the right eye.

Question to Kirpal Singh:

Is mind conscious?

Answer by Kirpal Singh:

No, the mind by itself, is not conscious. It is the consciousness of the soul that the mind reflects.

Question to Kirpal Singh:

What are the attributes of mind?

Answer by Kirpal Singh:

Mind has four facets or attributes, to wit,

1) *Chit – it may be likened to a lake in which countless streams of impressions are imperceptibly pouring in all the time.*

2) *Manas – it is the thinking faculty of the mind which cogitates over such impressions as rise on to the surface of the lake in the form of ripples and waves just as the breeze of consciousness blows over the waters of the chit-lake and sets in motion an endless chain of thoughts one after the other.*



3) *Buddhi or intellect – it is the faculty of reason, ratiocination, discrimination and finally decision, after considering the pros and cons as presented by the manas. It is the grand arbiter that tries to solve the problems of life which come before it.*

4) *Ahankar or ego – it is the self-assertive faculty of the mind for it likes to assume credit for all the acts done, and thus prepares a rich harvest of karmas that keep one moving up and down in giant Wheel of Life.*

*Spiritual Elixir – Part I:
XII. The Mind,
by Kirpal Singh, 1984–1974*

Place of the void: The sixth chakra behind the eyes is the seat of the mind, as well as the seat of the Soul. The light that is at this place can be seen by anyone who can withdraw his attention. (Compare the continuous text ‘Manmakarand Doot’ in the subchapter ‘Description of the twelve Paths of Kal’ on pages 462 – 463.)

Unique one: The Sukhmana or Shah Rag, a subtle canal that runs between the eyes. It is the way up for the attention.

Kirpal Singh writes accordingly :

Sushmana or Sukhmana [...] runs through the spinal column from the ‘guda chakra’ to the great aperture, known as ‘Brahmarendra,’ behind and between the eyebrows.

*The Crown of Life – Part One, Chapter Two,
2., VI.: Dharna as a Form of Yoga (Mansik Yoga),
by Kirpal Singh, 1894–1974*



and:

The Bani – Word – of the Guru is heard right in the ,Sukhmana,‘ attuning into the ,Sehaj‘ state – the state of equipoise.

*The Jap Ji –
How to know a Godman,
edited by Kirpal Singh, 1894 – 1974*

Five, twenty-five and three: The five elements or tattwas, the twenty-five prakritis and the three gunas.

The false Naam is an offshoot of Niranjan: Because the imperfect so-called masters cannot give the True Naam they deliver automatically the false Naam of Niranjan and these people who follow them end in the abyss of Kal.

By awakening: If a man who has been following an imperfect so-called master really admits that he has never experienced Naam through Light and Sound or that he has had It already since his birth and he could not develop It, finally he leaves that power and follows the True Satguru.





The Sinfulness of the Mind

Oh brave one, listen to this element of mind and, with the help of the Guru, distinguish between the thief and the man of wealth. Mind is the horrible Kal who makes the Jivas dance and makes their condition terrible. When a beautiful woman comes in his sight, the mind becomes excited, and lust troubles the body. Mind takes him there by its strength, and the knowledgeable Jiva gets deceived. Making him involved in sexual pleasures with woman, the Jiva takes the blame. Looking at others' wealth, mind becomes happy: 'I'll take it!' – and thus desire comes. When he takes others' wealth, the Soul is blamed for that sin.

This crazy mind develops this karma and the innocent Soul obeys its orders. Criticism of others and taking their wealth are traps of the mind. Becoming hostile to the Saint and criticizing the Master – these are the karmas created by the mind which puts the Soul in the trap of Kal. Being a married man, he desires another woman: in this way the mind sows the poison of deep karma. Mind makes the Soul, in an excited state, kill others. He makes the Soul suffer hell because of that sin. Deceiving the Souls, the mind makes them serve gods and goddesses in pilgrimages and fasts. The mind itself introduces bad habits, and involving the Jiva in them, it spoils her.



He may have one birth as a king – and then he will go and suffer in hell. Or he may be incarnated as a bull who becomes the husband of many cows. Karma yoga is a trap of the mind: when one becomes without karma, only then his pain and sufferings go away.

Hymn

Oh Dharam Das, listen to the constitution of mind. How long should I describe it to you? Three gods, thirty-three lesser gods are in his trap; Shesh Nag and other gods are defeated by it. Without the Satguru, nobody can understand the mind and will fall in its snare. Only the rare Saint has recognized it through discrimination, and has left it.

– The fear of birth and death goes away with faith in the Satguru. Oh Dharam Das, one who accepts the True Naam firmly is the servant of Sat Purush.



Illustrations

Shesh Nag and other gods: In the Dwapar Yuga Krishna defeated the thousand headed hydra – in the Anurag Sagar equalized with Shesh Nag – in the river Yumna – also known as Yamuna. Krishna however is one with Kal (see also illustration ‘The character of Dharam Rai’ on pages 604 – 608.) and thus he is the mind.

Fear of birth and death: It is not sufficient to be faithful to one’s Master in thought and word and to adjure that Naam is the Highest. To really accept Naam steadfastly means to live in such a way that one becomes Naam – you become One with the Sound Current. It is then that one becomes a servant.





The Character of Niranjan

Listen, Dharam Das, to the character of Dharam Rai, who has trapped the Souls and deceived them. Taking incarnations, he uttered the Gita and didn't let the blind Souls cross. Arjuna was his very devoted disciple to whom he gave all the wise knowledge:



Krishna and
Arjuna

He gave him the knowledge of creating karma and becoming karmaless – and giving up the latter, he made him firm in the former! First he told him about mercy and forgiveness, knowledge, signs karma, and Arjuna became truly devoted in his worship of the Lord Krishna. First Krishna created desire in him, and then he sent him to hell.

Making him give up the Gyan Yoga, he made him firm in karma; and Arjuna, controlled by karma, suffered terribly. Showing him nectar, later he gave him poison. Disguised as a saint, he plundered the Souls.



Hymn

*How long should I describe the deceptive intellect of Yama?
Only rare Souls will understand this! When one remains
firm in the Path of knowledge, only then will he teach the
True Path. Then he will know the deceptions of Yama, and
he will leave them: coming into the refuge of the Satguru, the
fear of Yama will go away, and he will receive permanent
happiness.*

– Oh Dharam Das, King of Souls, achieve the Glory of the
Satguru! Brighten the Path! I have given you the immortal
message.



Illustrations

Note on the picture: This picture shows Krishna and Arjuna previous to the beginning of the Mahabharata war. Behind Krishna, one can detect Vishnu, whose incarnation was Krishna. After Vishnu turned black, he came as Krishna, in order to take revenge and to bind the serpent.

The character of Dharam Rai: This passage shows the character and the actions of Krishna by lifting the fog of mythologisation generated by the Hindu scriptures.

Kirpal Singh writes:

Heroes like Arjuna and the Pandava brothers except Yudishtra, the Dharam putra – the embodiment of Dharam –, as he was commonly known and believed to be, were cast into the nether regions for engaging in a war, though of righteousness, and enjoined by no less a personage than the blessed Lord Krishna, because in doing so they could not, with all his exhortations divest themselves of the idea of doership.

*The Mystery of Death –
IV. Death in Bondage,
by Kirpal Singh, 1894–1974*

Lord Krishna speaking of himself says,

I am ‘Omkar,’ I am ‘Pranva’ in all the Vedas, in speech I am ‘Ek-Akshra’ – the one syllable.

*The Crown of Life – Part One, Chapter Three: IV. Raja Yoga,
by Kirpal Singh, 1894–1974*



Omkar – or ‘Onkar,’ as the Saints say – is Kal Niranjana, the ruler of the three worlds.

In the Bhagavad Gita the following is to be found:

Arjuna spoke:

O Lord of lords, so fierce of form, please tell me who you are. I offer my obeisances unto You; please be gracious to me. I do not know what Your mission is, and I desire to hear of this.

Krishna answers:

Time I am, the destroyer of the worlds, and I have come to engage all people. Except for you (the Pandavas) all soldiers on both sides here will be slain.

*Bhagavad-gita â Chapter 11, Text 31-32,
by Swami Prabhupada*

The time is one of the aspects of Kal Niranjana who also acts as the lord of death.

For further information about the character of Dharam Rai see ‘Gurumat Sidhant – Part II, Chapter II: The Characteristics and Functions of the Lord of Death,’ by Kirpal Singh (1894–1974).

As an incarnation of Vishnu, Lord Krishna was an avatar.

Kirpal Singh writes about the avatars of the Negative Power:

The duty of a superintendent in a jail is to keep the prisoners in prison, to chasten, and to reform them. Similarly, the aim of the deities and divine



incarnates – Avtaras – has always been to keep men tied to themselves by showering the gifts of various riddhis and siddhis on them. – This refers to the granting of gifts, boons, favours, wealth, ease, and comfort in worldly vocations and giving super-human powers for doing good or ill. These limited salvations and comforts they grant to their devotees are only up to the stage which they themselves have attained and they may ever permit nearness of sojourn in the various regions wherein they preside. They cannot help in the bringing about of union with the Almighty because these subordinate powers are themselves deprived of this Highest Privilege.

The siddhis, or extraordinary powers referred to above, are yogic powers which of themselves come to aspirants after Truth with a little sadhan – practice – but these are positive hindrances in the way to God-Realisation, for one is generally tempted to indulge in miracles like thought-reading, fore-telling, trans-visions, trans-penetrations, wish-fulfilling, spiritual healing, hypnotic trances, magnetic influences and the like.

These siddhis are of eight kinds:

Anima: to become invisible to all external eyes. Mahima: to extend body to any size. Garima: to make body as heavy as one wishes. Laghima: to make body as light as one may like. Prapti: to get anything one likes by mere wishing. Ishtwa: to attain all glories for the self. Prakayma: to be able to fulfil the wishes of others. Vashitwa: to bring others under influence and control.

*The Wheel of Life –
V. Love and Serve,
by Kirpal Singh, 1894 – 1974*



On the contrary the riddhis are donations of material matter, like the highest sensual pleasures, wealth, different kinds of exaltation and grandeur – name and fame etc.

Therefore, there is a wide difference between the activity of the avatars and those of the Saints.

Kirpal Singh writes as follows:

A Saint, on the other hand, comes with a commission and a purpose. He is God's elect, His Messiah and His Prophet. He works in His name and by the power of His Word. He has no independent will of His own, apart from the will of God; and being a Conscious Co-Worker with Him on the Divine Plan, He sees the hidden hand of God in all the affairs of life. Living in time, He really belongs to the Timeless. He is Master of life and death but is full of Love and compassion for the suffering humanity. His mission is to link such human souls with God as may be yearning for re-union and may be in earnest quest.

His sphere of action is quite distinct from and independent of avtaras or incarnations, for the latter work only on the human plane. Their job is to keep the world in proper shape and order. Lord Krishna has declared in no ambiguous words that he comes into the world whenever there is an imbalance in the forces of good and evil; the object being to restore the lost equilibrium, to help the righteous and to penalize the unrighteous. Similarly we read of Lord Rama in the Ram Chritra Mansa. He reincarnated himself when the evil in the world was in the ascendant. The avtaras come to re-establish righteousness. They cannot, however, throw open the prison gates of the world and take the jivas out into the Spiritual Planes. This work falls purely within the domain



of the Saints, Who consciously act as Co-Workers with the power of God on the Divine Plan and teach the worship of the Divine alone; for that alone puts an end to the effects of karma.

A Muslim divine says:

At last it came to light, that in the Kingdom of Darveshs, Karmas count for naught.

Again, it is said:

A Master-Saint chases away the Karmas which fly as jackals do in the presence of a lion.

No one can escape from the fruits of his actions – not even the ghosts and spirits; nor the giants, demons, kinnars, yakshas, gandharvas, devas and the gods. Those with luminous, astral and ethereal bodies enjoy the fruits of their actions in the region of Brahmand, the third grand division, above the first two, Pind and Und. They, too, aspire for and await a human birth to get out of the clutches of karmic reactions; for in human birth alone there is the chance of contacting some Godman Who may reveal to them the secret of the Divine Path, the Sound Current or the Holy Word.

*The Wheel of Life – III. The Way out,
by Kirpal Singh, 1894–1974*

Creating karma and becoming karmaless:

Kirpal Singh explained:

Ashtang Yoga or the eightfold path of Patanjali leads to what is commonly known as Raja Yoga. It is the ladder whereby one achieves Nirbij Samadhi, Unmani, Sehaj-awastha or the Turiya pad, which is the crown



of all the yoga systems and the efflorescence of the yogic art. It deals with the training of the mind and its psychic powers to an extent which may lead to enlightenment, whereby true perception is attained and one gains an equipoise, a state of waking trance. His soul is unshakably fixed inwardly at its centre, sam, even though he may apparently be engaged in the worldly pursuits like the rest of mankind. This state is the pinnacle of all yogic endeavours and practices, and once attained, the yogin, while living in the world, is yet no longer of the world.

This is how Raj Rishi Janak and Lord Krishna, the prince of the yogins, lived in the world, ever engaged in worldly pursuits and activities, carrying the wheel of the world in their hands in perpetual motion, yet with a still centre fixed in the Divine Plane. All of their actions were characterised by activity in inactivity. Such in the apex in the yoga system, a state in which the senses, the mind and the intellect come to a standstill.

In the Katha Upanishad, we have:

When all the senses are stilled, when the mind is at rest, when the intellect wavers not – that, say the wise, is the highest state – the Kaivalaya Pad (the state of supreme realisation).

It aims at samadhi (the final step in Patanjali's yoga system) whereby the individual is deindividualised and perceives within him the totality, unbounded and unembodied, limitless and free, all-pervading like the ether. It is seeing all things in the aspect of eternity.

*The Crown of Life – Part I, Chapter III: IV. Raja Yoga,
by Kirpal Singh, 1894 – 1974*





The Signs of the Path which gives Liberation

Dharam Das said:

Oh Lord, You are the gracious Sat Purush, and Your words are full of nectar and very dear to me. I have got the secret of the ways of the mind, hail to You, oh Satguru, Who awakened me. Now, Lord, tell me about Your Ways – how the string of Yama will be broken.

The Satguru said:

Listen, Dharam Das, to the effect of Sat Purush. Now I will make you recognize the string of Sat Purush. When the Power of Sat Purush comes within, the butcher Kal cannot stop it. Listen. Sat Purush has sixteen Powers, and with those Powers the Soul goes to Sach Khand. Without those Powers the Master's system cannot work, and without those Powers, the Soul gets stuck in the world. Knowledge, Discrimination, Truth, Contentment, Love, Patience, and Peace: Mercy, Forgiveness, Contenance, Neh Karma, Renunciation, Yearning and the Maintenance of True Religion. Through Pity the Soul gets liberation, and in His heart He counts everyone as His friend.

By developing these, one can reside in Sach Khand, and by walking the Path, one can see his Home. One who serves the Master and has Love for His feet resides in the heart of the Master and defeats Yama. Even in the Vedas and Shastras the importance of worshipping the Soul and meeting the Saints has been written. One should do the devotion of the Saints as the Master, and control the attributes of



attachment and anger. The Sat Naam of Sat Purush is the Tree of Nectar, and by keeping the company of Sat Purush's friend one goes to the Immovable Plane; all these are the strings to get to Sat Purush. Accepting the True Naam, one goes to Sach Khand. The blind one cannot go to his Home.

These are the signs of the Path. The Naam of the Sat Purush is the eyes and authority, taking which, the Soul goes to her Home. One's birth and death finish if, by having firm faith, one accepts the feet of the Master.



Illustrations

The sixteen Powers of Sat Purush: 1) Knowledge, 2) Discrimination, 3) Truth, 4) Contentment, 5) Love (Prem), 6) Patience, 7) Peace, 8) Mercy, 9) Forgiveness, 10) Continence, 11) Neh Karma, 12) Renunciation, 13) Yearning, 14) Maintenance of True Religion, 15) Pity, 16) In His heart He counts everyone as His friend.

The Naam of Sat Purush is the eyes: Kirpal Singh often pointed out that the Truth cannot be taught but emanates through the eyes of a Godman and can be caught as one catches an infection.





The Ways of the Path

Dharam Das said:

Oh Lord, You are the gracious Sat Purush, Your words give me peace.
Oh Lord, explain Your Path to me: how should the renunciates and householders live their lives?

The Satguru said:

Dharam Das, listen to the message of Shabd, and give the teachings of liberation to the Souls. Make the renunciates firm in renunciation and explain the way of doing devotion to the householders.



Illustration

Renunciates and householders: True Saints do not require Their disciples to become renunciates or monks; but if renunciates come to the Master, they are required to live up to the spirit as well as the letter of the vows they have already taken.

Young people always are considered as ascetics till their marriage. The classical concept of the four ashramas – states of life – contained in this respect the complete chastity until the 25th birthday. Not least it is very important for a steady physical health. As, for example, is emphasised in Ayurveda the body is not until then grown completely and one can merry and follow one's conjugal duties without damaging the still premature body.

The actual acceptance or even the ,controlled leading' to sexuality of children and young people inter alia by the local education authorities is caused by profound ignorance of the real context. That is why since the 20th century young people are ruined increasingly and earlier – and are not mature earlier.

Furthermore in old India there were three stages of austereness that one could maintain:

The third stage contained a complete austereness of 12 years, the second stage lasted 24 years and the first stage included a complete celibacy of 48 years.





The Renunciates

I am telling you the nature of the renunciate. Only when he gives up inedible food which has no part in nourishing the body – tobacco, meat, wine – can he become the Hansa. Love and devotion always remain in his heart, and he has no hostility or violence in him. He always has mercy for the Souls, and in thought, word and deed he does no violence. Always he keeps the sign of liberation, by which all the karma and illusions finish. He establishes the Path, becoming the form of Hansa, and he wears earrings, a necklace, and he puts the tilak on his forehead. He eats plain and simple food, and daily he repeats my Naam. If he takes your Naam also, then I will send him to the Immortal Plane.

Giving up all karmas and illusions, he remains absorbed in the Essential Shabd. He doesn't touch woman, he never loses semen, and from his heart he removes all anger and fraud. He gives up woman, calling her the mine of hell, and with one-pointed attention, he attaches himself to the Shabd of Guru. He throws away all anger and fraud, and going in the Ganges of Forgiveness, he bathes there. He is the abode of joy and meditation, and the ocean of happiness, love and coolness. He never tests whether one is a king or a subject. By doing the meditation of the Unrepeated, he removes the previous veils; one who remains unaffected and never flows into passions – such a renunciate gets me. Meeting me, he becomes like me and removes



all duality. He remains absorbed at the feet of the Master, giving up all illusion, fraud and cleverness.

One who always remains in the orders of the master – evil Kal will not get him. He keeps firm faith in the Master, and understands Him as me. He gets all fruit by serving the Master. If one becomes antagonistic to the Master, he will not cross. As the lily loves the moon – in the same way the disciple should have faith in the Master. The renunciate should live like this. Only he is a lover who loves the Master.



Illustrations

Earrings, necklace and tilak: Symbolically. Each article of the Sadhu's dress has Inner Significance, and the disciple should adopt that for which the articles stand.

Takes your Naam also: It is not enough to venerate a past Master – Kabir is speaking of the future here; one must also go to the Living Master.

Therefore, Maulana Rumi emphatically declares:

Trust not thy learning, cunning, and craft; do not break away from the sheet anchor of the Living Prophet.

Kirpal Singh once reported:

I am reminded of a lady who met me in America during 1955. She used to greet Christ within herself and was thus self-satisfied and did not like to make further attempt to advance further on the Spiritual Path. One day I casually suggested to her to ask Christ as to what further steps He would prescribe for her Inner Progress. The following day she came and warmly pressed for initiation, remarking that Christ had directed her to seek the guidance of the Living Perfect Master if she desired to advance further.

Maulana Rumi says:

First find a Pir – adept in the line – for without a Pir the way is beset with dangers, difficulties and tribulations. Whoever attempts to walk on this path by himself is sure to be led astray by Satan and thrown down the precipice. Without the overpowering influence of a Godman



you are bound to become bewildered by the howling cries of ghouls. Many a wise and intelligent person attempted this Path alone but by the wiles of the negative powers came to a sad end. Many a time the ghouls imitate the sounds of the Master, and these may drag thee to perdition.

(Compare the subchapter ‘Important Explanation to the Inner Sounds’ on pages 28 – 33.)

Mine of hell: Woman as sex-object; the principle holds true in reverse.

For all persons who are not married, chastity is absolutely essential.

At this, people who are divorced are considered as single and accordingly they have to live a life of austerity. Every sexual contact in a concubine manner is regarded as adultery and has, accordingly, consequences. This is not myth but reality. The mills of karma grind slowly but adamantly.

*Brahmacharya or life of chastity: it includes continence in thoughts, words and deeds. We must not cast covetous eyes on others nor entertain impure thoughts within, for, Chastity is life and sexuality is death.‘ If we want to treat the Path of Life Eternal, we must be chaste and clean both within and without.**

*Circular Letter No. 2,
Instructions for Seekers after Truth,
by Kirpal Singh, 1894–1974*

* In this connection the sexual aspect is only the lowest aspect. In the complete sense Brahmacharya means that no thought stands between the Soul and the Almighty.



Once a disciple of Kirpal Singh wrote in a verse: [...] *Rose pervades my being, the fragrance when God real near [...].* (See the poem ‘My Life in Shabd’ by Amrit M. in the book ‘The Soul’s Journey’)

Even the desire for having sexual contact with another person is a tantamount to adultery. Sexual intercourse is only for married people.

Elsewhere Kabir says correspondingly:

[...] that a man who looks at women will come back as a bull.

Furthermore the semen of the man is very important for his Spiritual, mental and physical health. If it is not lost it gets reabsorbed into the abdominal cavity and from this a more subtle tissue emerges.

Semen is the essence of our body. It is the driving force, a vital fluid. The more of it we have in our body, the healthier we will be. One who practises celibacy is great and brave enough to face hundreds of people single-handed. If such a man has Spiritual Understanding, he is a great soul indeed. Those who are deficient in this essential virtue are incapable of any worthwhile progress. In the Shastras it is said that to waste even a drop of semen is death, and to conserve it is life.

Guru Nanak has also said,

Whoever loses semen loses everything.

*Satsang – He came to make us Satsangis,
by Kirpal Singh, 1894 – 1974*



With the chastity in food and drink will go another kind of chastity, the one that pertains to sex. One will not suppress all sexual desire, for repression can only breed neurosis and prepare the way for a downfall, but he will be ever seeking to sublimate it. He will understand that nature's purpose in this instinct is to preserve the race and will channel it so as to fulfil that purpose, never making it an end in itself, a source of physical pleasure, for when it becomes that, it turns into a drug that anaesthetizes the spirit and begins to defeat nature's purpose of procreation by encouraging the invention and use of contraceptives.

*The Crown of Life – Part Two,
Chapter Five: The Cornerstones,
by Kirpal Singh, 189–1974*

If young people have an intense desire for sexuality, that originates from the mother's thoughts during the pregnancy. True education begins inside the womb, because the thoughts of the mother form the character of the unborn child. For this, and for the health of the mother, child and husband, it is of particular importance that during the period of pregnancy and nursing, the partners do not have marital intercourse.

Love and lust also are often confound. If the love which comes from the Soul – and hence originates behind and between the eyebrows – ends in the body or in outer objects, that is lust. Only if the Love coming from the Soul also ends in the Soul of the other, that is charity.

If sexuality is practised without its underlying purpose – which is to beget a child –, it leads inevitably to the fact that Souls come back as ghosts. This is the case with



all groups practising tantra, but also homosexuals, who have sexual relationships, for no children can be begotten here.

Mrs Annie Besant, in her famous study 'The Ancient Wisdom', writes in relation to this subject:

The scum of the society, the vilest of the vile, the murderers and marauders, ruffians and profligates and persons with bestial tastes and brutish appetites who, while living on earth, shaped for themselves bestial astral bodies, now appear, after death, in savage forms in their natural likenesses and native hideousness, in the lowest strata of the infernal region, roaming about, roaring, raving and raging, fiercely and furiously, pret-like wandering in search of means for the gratification of their insatiate desires. In these gloomy and loathsome surroundings, they reap the harvest of their own sowing and learn the much-needed lesson which they failed to learn during their lifetime as they were whirled away on the tide of lusts and desires. Nature's lessons are bitter and sharp but merciful in the long run, designed, as they are, for their ultimate good.

*The Mystery of Death –
What after Death,
by Kirpal Singh, 1894–1974*

When the semen enters the ovum during procreation, in that moment the Soul takes place. An abortion – no matter at what stage of the pregnancy – hence is to equate with a murder.

As, according to the theosophic scriptures people who commit suicide return as suicides a hundred times, women who abort come back as aborted children seven times. If you consider how rare the human birth is, the severity of this karma becomes still clearer.



In view of the described facts it is a matter of course that experiments with embryos are to be desisted. The same applies to the preimplantation diagnostics and all manipulations – may they be possible today or in the future – towards fetuses, embryos and recently fertilised ovules. All these interventions are serious violations and yield corresponding reactions.

In this context it is important to understand, that today – in 2010 – many vaccines – especially viral vaccines – are produced of tissue of aborted, human foetuses. For this, viruses are cultivated on cells of aborted foetuses. This is the top of perversion, as it can only be achieved in the Kali Yuga.

However, even vaccines that do not originate from human foetuses, are, at the least, risen on the basis of animal tissues – hen's eggs, monkey's kidneys etc.

To believe that one could extract substances from animal or even human bodies, which serve one's own physical health, is an illusion. The opposite is really the case. One impairs oneself in many kinds of aspects, because one has to incur the karmic reactions. Moreover, parents are called to account, for what they are doing to their children.

Meeting me: There is only one Master-Power, Who can manifest Itself through different Human Poles. This One Master-Power Which worked through Kabir also, in each case, works through the Living Master.

The sentence '[...] and understands Him as me' in the continuous text of the book on page 616 means that in each case the Living Master should be seen as the One True Master.

(Compare the subchapter 'Fundamental Explanations/Master' on page 25.)





The Attributes of the Householders

Now, Dharam Das, listen to the devotion of the householders, doing which they do not fall in the snare. They throw away all the traits of the crow, and in their heart remains mercy for all Souls. They don't go near fish, meat or wine; they always remain vegetarians. They drink the sign of liberation so that Kal doesn't come to stop them. They adopt the necklace, tilak, and the clothes of the sadhu, and in their heart they always have love for the words of the Gurumukh. They maintain Love for the Saints, and always serve the True Devotees. They sacrifice everything for the service of the Master. Oh brother, in thought, word and deed, they become firm and do the Simran which the Master gives them.

Hymn

Listen, Dharam Das: these are the strings of Sat Purush by which the householders get liberation. Without eyes one cannot go to His Home – then what else can be done? Oh Dharam Das, the essence of the Embodiment is the eyes, which will awaken all the Souls. If one trusts my words, I will finish his birth and death.

– Those who accept the Shabd with faith, and those who repeat the Naam of Sat Purush day and night, those who have got such Naam triumph over the ocean.



Illustration

Annotations to the married life: Householders – family men – should behave according to the scriptures.

Kirpal Singh writes:

Marriage means to take a companion in life who will keep one another together in weal or woe during the earthly sojourn, and both of them meet the Lord. One duty may be of begetting children, for which the scriptures lay down that this power should be used for begetting the children, and rest from any such communion during the conception period, and also thereafter when the child is taking milk from the mother. In this way, the child, the mother and the father will all be healthy. Most of the diseases the people are suffering will be eliminated.

*Chastity, Marriage and Family Life,
Excepts from Letters of (the) Master,
by Kirpal Singh, 1894–1974*

We should mould our lives according to the scriptures. As already explained, the purpose of marriage is to have a companion through the thick and thin of one's life. Both should strive to reach the ultimate goal. Procreation is only one insignificant aspect of married life. From the time of conception until a child is weaned from the mother's milk, there should be absolutely no self-indulgence. In this way, once conception occurs, there will be a break of two years or more in sexual relations.



This is what the scriptures prescribe. If one has two or three children on this pattern, he is regarded as a chaste person.

*Satsang –
He came to make us Satsangis,
by Kirpal Singh, 1894–1974*





The Importance of Arti

The householder devotees should perform the arti every Amaras. Kal dwells in the house where arti is not performed on Amaras. If arti cannot be performed that day, then perform it on every Purnima. Oh Dharam Das, if the disciple drinks the Nectar of Naam on Purnima, then he gets to reside in the happiness. If one gets Naam when the moon is at its fullest, and according to its power, one serves the Master, that Soul goes to Sach Khand.

Dharam Das made this request:

Tell me how the Souls will be protected. In the Kali Yuga many people will be poor, so tell me some way for them. Oh Lord, all the Jivas are Yours, tell me how they all might be able to do this seva. All the Souls are the essence of Sat Purush. Tell me about them so that the doubts in my mind might be cleared.

The Satguru answered:

Oh Dharam Das, the poor can perform the arti once every six months. If arti cannot be performed every six months, then yearly they must perform the chauka and serve the Master. If one misses once a year, the Saints call him worldly. The Souls who perform arti at least once a year do not fall in deception. If he repeats the Naam of Kabir wholeheartedly, and meditates on your Naam, if he accepts the feet of the Master firmly, the Love for the Master's feet will liberate him. The



householders who will adopt this, by the Glory of Master, will dwell in Sach Khand.

Hymn

Oh Dharam Das, I have told you the ways of living of both renunciates and householders. They will hear the Shabd if they live up to the ways of living. This ocean of the world is deep, bottomless, and terrible: those who firmly catch the boat of Naam come to the opposite shore.

– Love the Ferryman who takes us across: when one gets the Satguru as his Ferryman, he crosses the ocean of the world.



Illustrations

Arti: In the Anurag Sagar, the symbolism of the arti – the presentation of light – stands for initiation as well as for Darshan.

(See also the illustration ‘Arti’ in the subchapter ‘The Narration of Khemsari’ on page 287.)

Here the arti stands for the meeting or having Darshan of the Master.

On the subject of the initiation itself, Kirpal Singh says:

First of all, we should know what initiation means. Initiation is no ceremony, no rite, no ritual, no offering. It is just like a school, in which a lesson is given; and for that lesson, first the Inner Theory is explained, and then an Inner Experience is given. We are all children of God. God is Light, and we are also Light, being of the same essence as that of God. But our Light is enveloped by different coverings – physical, astral, causal and super causal. It is just like a lamp that has two, three or four coverings over it; it appears as if there is no light there. But you shake off one covering, you have some light; when you shake off another one, more light; and, as you shake off all the coverings, you see it is all-light. Similarly, we are Light, children of Light, but we are enveloped by so many coverings. Initiation means to rise up our soul and shake off all the coverings: first, the one of the physical body, which is the iron curtain, I would say: to rise the soul above body consciousness – physical consciousness – and open the Inner Eye to have an experience of Light, and also to open the Inner Ear to hear the voice of God, all the Music of the Spheres.



This is what is actually meant by the word initiation: to be initiated into the beyond.

*Initiation – a talk given by Kirpal Singh
during His second world tour in Miami,
on 1 January 1964*

Poor: They will not be able to afford to travel to the Master. Real Gurumukhs are always willing to make possible the journey of such disciples.

Perform the arti once every six months: In this day and age, anno domini 2010, even if somebody lives farther away from the place of the Satsang, he should attend the True Satsang with a following meditation sitting at least once every six months.

Perform the chauka and serve the Master: In this day and age, anno domini 2010, this includes seva – selfless service – for the Sat Sangat, service to the Master, the attendance of the True Satsang and a meditation sitting – for this purpose there are meditation sittings for people who received initiation some time ago and who did not get down to the regular meditation (who could not spend enough time for regular meditation) or could not visit the True Satsang regularly.





The Consequences of Carelessness

As long as the Soul remains in the body, oh brother, practise the Path of Shabd. Just as the brave one remains in the battlefield – if he runs, he is defamed. The precious Shabd of the Master is the battlefield, and Kal gets those who waver from it. The Soul who goes away from the Master never survives. Falling in the firepit, he will be burned.

Oh brother, he gets many sufferings. Birth after birth he goes into hell. He gets millions of births as a snake, and in bearing the fire of poison, he loses each birth. He is born in the dirt in the body of the worm, and for many births he remains in hell. How much should I say about the pains which such Souls get?

Accept the Shabd of the Gurumukh and be firm in It. If the Master is gracious, Sat Purush is also gracious. Kal cannot even touch those who remain firm in the Master. For the sake of the Souls I say, ‘Those who are the devotees of the Guru – they don’t lose!’

Even if the Jiva performs millions of yogas, without the Satguru she will lose. The Satguru shows the Path to the Unreachable – Whose secret not even the Vedas reveal. The Vedas describe him who has created them – they do not know the secret of Sat Purush.



Any Soul who is discriminating accepts the True Shabd. Out of millions, rare are the discriminating Saints Who accept my Word.

All others are trapped in Niranjan's snare, and those unfortunate ones do not invert and recognize the Real Home.



Illustration

Millions of births: To take Naam from a Living Master is the gateway to liberation, which is the whole purpose of human birth. Any human who knowingly, deliberately, definitely and finally rejects the opportunity for liberation is also rejecting human birth, and goes back into the ‘Wheel of Eighty-Four.’ (See also the illustration ‘Eighty-four lakhs of species’ on pages 172 – 173.) And most forms of life are a lot closer to snakes and worms than they are to humans. ‘Hell’ can be every state in which we are separate from the Absolute God, including the hell we know from the Christianity or other religions.

In no case this state is permanent.

Out of millions: Compare ‘Introduction to the Anurag Sagar’ down on page 60.

Unfortunate ones do not invert: Those, who have the hand of Kal on their head*, they do not invert, in order to regard the True Way, whence they come. Instead, they go deeper and deeper into creation.

* In this connection, refer to the subchapter ‘Gyani meets Brahma’ on page 269.





Precaution

Example of the Cuckoo

Listen to the nature of the baby cuckoo, and understanding its qualities, think about it. The cuckoo is clever and has a sweet voice, and her enemy is the crow – who is the mine of sins. She lays her egg in his nest and makes the evil one her friend. The crow nourishes it, thinking that it is her friend. The crow – who has the intellect of Kal – hatches that egg. Then the egg hatches and the fledgling comes out. After some days its eyes open. When her body becomes strong, its mother comes to make it hear her voice. Hearing her voice, the baby awakens, since the voice of the cuckoo family is dear to her. When the crow goes to bring food, again the cuckoo makes it hear her voice. She awakens the baby cuckoo – which is her essence – and the qualities of the crow do not remain in its heart. One day, in front of the crow, the cuckoo makes her baby fly away. She makes it fly by singing with her voice, and the crow becomes restless and flies after them. He doesn't catch them and, getting tired after a while, he comes back home and goes to sleep. The baby cuckoo reunites with its family, and the crow becomes unconscious after engaging in fruitless work.



Hymn

Singing with her own voice, the baby flew and met the family. The crow became restless and tired when he didn't get her. The crow came back to its nest, lost consciousness, and repented; The baby cuckoo met her father, but the crow remained engaged in fruitless works.

– Like the baby cuckoo, the Souls will meet me in this way. Those who get to the Real Home in this way, I will liberate their whole family.

The Qualities of the Hansa

Oh brother, one who gives up the intellect of the crow and takes up the qualities of the Hansa, goes to Sach Khand. Nobody likes the voice of the crow; but hearing the voice of the cuckoo, everyone is happy. In the same way the Hansa speaks words of Love and Truth and accepts the Word of the Guru as the Nectar of Love. He doesn't speak deceitful words to others, and always remains serene. If anyone comes to him bringing the fire of anger, he himself extinguishes their heat after becoming water. The following are the signs of the knower and the ignorant one. The ignorant one is crooked, hard, and of bad intellect. The knower is cool, full of Love, and within him reside Truth, contentment, and discrimination.



The Qualities of the Knower

He is the knower who removes the bad intellect and, recognizing the element of mind, forgets it. If one speaks harsh words after becoming a gyani, such a ‘gyani’ is called an ignorant one. No matter if one seems to be brave – understand that only he is brave who goes in the battlefield and dies. The knower should see from the same perspective – I am telling you the signs. In the foolish heart, effort does not come, and Sar Shabd and Master are not understood. If a blind one steps in the mud, nobody laughs at him; but if one who has eyes steps into a bad place, he is blamed. Dharam Das, in this way – by the True Shabd and the remembrance of the Master – one should distinguish between knowledge and ignorance.

He resides in everybody. At some places He is hidden and at other places He is manifested. This is His sign: that He bows to all, understanding them as His essence; and He accepts Gurubhakti.

Hymn

How firm Prahlad remained in his devotion because of the colour of Love! Even though he was given terrible pain, he remained firm and accepted the qualities of the Lord. If one accepts the Satguru in this way, such a Soul becomes precious. If he is steadfast, he will reside in the Immortal Plane.



Illustration

Sar Shabd:

The Sound Current beyond the reach of Kal is known as Sar Shabd, described as Sachi Bani or True Word, and It alone is the real Life Current of Life Chord capable of linking the spirit or soul with the Oversoul.

The Word of the Master is an Elixir True, oh Nanak! Through the Word, one can cross over.

The True Word bursts asunder the three-fold egg, oh Nanak! It is the Saviour that saves all.

Guru Nanak

*Naam or Word –
Book Five: Dhun Atmak Bani,
by Kirpal Singh, 1894–1974*

Hidden and [...] manifested: In the bodies of those humans who did not receive Naam and in all other forms of life, He is hidden. In the bodies of those humans, who did receive Naam, He is manifested.

Prahlad: The son of Hiranyakashipu, a demon king who is known from the Indian mythology. Prahlad refused to worship his father as God despite heavy torture.





Description of Parmarth

- After giving up illusion and the snare of Yama, one should keep his attention in Sat Naam: Walking on the True Path, he should keep his attention in Parmarth.

The Example of the Parmarthi Cow

Understand the cow as the mine of Parmarth:

Oh Gyani, recognize her ways and attributes. She herself eats the grass in the field, and then, drinking water, gives milk. She nourishes the calves, and by her milk and ghee even the gods are satisfied. Even her dung is used by man; but man, by doing sinful karmas, loses his birth. When the time comes that the cow leaves her body, the demon men devour it. Her skin also gives so much happiness. Oh brother, so many good qualities are in the body of the cow.

The Qualities of the Parmarthi Saint

If – like the cow – Saints also accept this Word, then Kal cannot devour the Jivas. If one has such qualities in the human body, and he meets the Satguru, he becomes immortal. Listen, Dharam Das, to this Word of Parmarth. By doing Parmarth, nothing is lost. Parmarth is



the support of the Saint. One who gets this from the Perfect Master goes to the other shore. He gets the knowledge of the True Shabd, and by doing Parmarth goes to Sach Khand. Forgetting himself, he does seva. If he remembers himself he suffers a lot.

A man is very clever as he says, “*I have good qualities and karmas!*” He calls himself “*doer of good karmas,*” and for the bad karmas he says that Hari has done it. In this way the good karmas end and, Dharam Das, by touching his feet one gets only disappointment. One who keeps Naam as the only hope never shows and boasts of his good karma. He always keeps his attention at the feet of the Master, as the fish never forgets the water. He always puts his attention in the Shabd of the Master, and day and night he sings the praises of the True Naam. As the fish never forgets the water, in the same way he accepts the Shabd. The effect of Sat Purush’s Naam is such that the Hansa doesn’t come into the world again. Definitely he goes to Sat Purush! Dharam Das, it is like the nature of the turtle.



Hymn

The Souls will come running to their home as is the nature of the baby turtles; the messengers of Yama will look at them and – becoming weak – they will not go near them. Becoming fearless, the Hansas will go, reciting the Sat Naam. The Hansas will reunite with their family, and all the messengers of Yama will stand there helplessly.

– The Abode of Happiness where the Hansas will live happily is precious; and all the Hansas, looking at the radiance of Sat Purush's form, will become happy.



Illustrations

Parmarth: The Spiritual Way.

The demon men devour it: Kabir says elsewhere:

The man who eats meat is a demon in human form. Keep away from him – his company will ruin your meditation.

Demons are beings who do not have right understanding.

As already mentioned in the illustration ‘All people eat meat’ on pages 357 – 363) nowadays meat is admixed even to baby food. Then babies also receive this on their plates by their parents and eat carrots mashed with beef for example. In this way their bodies are accustomed to poison in early life, but their Souls lose enormously.

Some initiates of Kirpal Singh once asked Him if they – as they themselves were vegetarians – would be allowed to pass down the turkey sandwiches received at Thanksgiving* to starving people. Kirpal made clear that it is a sin to eat them as well as to pass them on.

* Name of the North American and Canadian harvest festival.





The End

By speaking the Anurag Sagar, I have explained to you the secret of the Inaccessible. I have described the drama of Sat Purush, and the deception of Kal. Only the connoisseurs will understand the ways of living and the Word of discrimination. One who will accept the Word after testing It, will know the Path to the Inaccessible.

Kabir



The Summary of the Anurag Sagar

Having faith in Master's feet, and becoming firm in the devotion of True Naam, one should act like a Sant or a Sati, who burns her body for her husband. The Satguru is the undecaying and immortal Husband Who never destroys. I say this by the evidence of Shabd. One who accepts the Immortal One becomes immortal.

The Soul who has hope from the Saint goes to the Immortal Plane. Oh Dharam Das! Awaken your mind and remain absorbed at the feet of the Satguru.

Keep the mind – the honey bee – in the beautiful Lotus Feet of the Satguru and keep your attention at the feet of the Master. Only then will you reach your Permanent Home.

The union of Surat and Shabd – when one gets Shabd, he reaches the realm of the Saints. It is the play of the drop and the ocean. What else can one say?

After meeting the Satguru, one understands the play of Shabd and Surat. It is the union of the drop and the ocean. What else can one say?

Giving up the qualities of mind, one should follow the Path of the Master. Such a Soul goes to Sach Khand and derives happiness from the Ocean of Happiness.



Understand the Jiva as the drop, and the Naam of the Satguru as the Ocean,

says Kabir with proof:

Dharam Das, understand this!

Illustration:

Play of Shabd and Surat: Surat – the attention – is the expression of the Soul, Shabd is the God-into-Expression-Power. Spirituality is the connection of these two parts that are of the same essence.

Spirituality is another name for Surat Shabd Yoga. In other words, it means union of the Surat – consciousness or soul – with the Shabd – Sound Principle, Sound Current or God-in-action.

*Spirituality / What it is –
VI. Spirituality vis-a-vis Religion,
by Kirpal Singh, 1894–1974*

VI. Epilogue



Your Seat

Your seat is above all. Whatever has been created lies below You.

All souls, Kal, Brahma, Par Brahm, Holy Men and Yogis, Masters and disciples, atoms and Hansas, all are gazing up to You, hands folded in salutation, because out of Your mouth flows the One Naam. It reports patiently since beginning about Your being. Kabir is my brother, You are my father!

You are all! Nothing is beyond You. You are the King of the Kings, the Almighty Himself.

Beside You there was a place taken, inspired by Your son, through Your Grace He is part of You.

You sat on Your place and beside You sat Your son. Anything below us was You and therefore a part of You, they all wanted to be something.

Your son was nothing, is nothing! Nothing means all – all nothing. Some pass a test! Some live only for You!



Jaimal says, that You could take the work of the entire creation from one stone!

Who then are the disciples? Who then are the Masters? They are only to rejoice You. They all are!

You are the One. Even the souls from Alakh, Agam, Anaami and Sat Kartar are! Thank You Kirpal for this comprehension.

Kirpal, You are alone! Have been and will be for all ages.

Bhai Jamal



Illustration and Source

Your Seat: Contemporary text.

Illustration:

Those who are initiated are done so by the special Grace of God. The purpose of initiation is for our soul to go back to the lap of our Father through the Light and Sound Principle which emanates from Absolute God. Further special Grace is given when an initiate is selected for some job to help carry on the work. It is those who want to be nearer to the Master who are given some special job to do, some duty to perform. If the person to whom the job is given does it selflessly, with no ego in him, it will bear forth fruit.

When you see that everything goes according to the will and pleasure of the Master, then naturally, you will be One with Him. You will have no will of your own. His will is your will and His will is God's will. So each one of you should be thankful that you have been initiated. You have been put on the way back to Absolute God. When He has selected you for some particular duty, you are still more fortunate, but perform it with full faith, devotion and selflessness. If you do this, what will He give you ? He will give you His very own place.

*Morning Talks –
The True Service of God or God-in-Man,
by Kirpal Singh, 1894–1974*





Positive Power – Negative Power

Question by the television commentator:

Master (Kirpal), we would like to ask You if You are in accordance with the opinion of Pope Paul?

Answer by Kirpal Singh:

What is his opinion?

Question by the television commentator:

That the devil is the cause of all the ills and badness in the world.

Kirpal Singh:

The truth remains that God made the universe. There are two aspects: one is going into expression, the other is receding back. The word Brahm is used to mean the Power going into expression, which is the cause of all expression in the universe. This is called „negative.“ The other Power is „positive,“ which brings back Souls to God.

These are two powers made by God just as electricity somewhere burns fire and somewhere congeals water into ice. The Power is the same, but



It has two expressions: one going into expression, the other receding back. Had there been no power going into expression called Brahm, there would have been no world whatsoever.

That Brahm has the law,

As you sow, so shall you reap.

That Brahm-Power is very just. Naturally, the incarnations of Brahm, when they come into the world, their job is just to punish the wicked, uphold the righteous, and set the world going. This matter is very intricate, I tell you. Further, I will just give an example: the King is the appointing authority of the Commander-in-Chief; he is also the appointing authority of the Viceroy. The two work for the sake of the King; it is the King who has given them power. But their work is different. When a city is in trouble, the civil officers hand it over to the military. What do they do? They punish the wicked, fire and kill some, save hundreds of the righteous. When it is in order, they hand it back to the civil.

The television commentator tries to move on to the next question.

Answer by Kirpal Singh:

This is not the end-all. There are some things further to be explained, a few words more, if you want full; if you want half a reply, it is up to you. This will go to the world population, you see. Now we are responsible.

The Commander-in-Chief knows fully well that he has been given power by the King by which he destroys, he kills, etc., etc., but still he never says, 'I convey to you the orders of the King.' It is the incarnations of



Kirpal Singh during
a television interview in the USA

the Positive Power who say like that; They are the Saints. Those who come like the Commander-in-Chief, they say, 'I order – fire!' Different expressions, but both at heart know that they have got this power from God. This is done only so that the Word can go into expression; otherwise there would be no world. So our own

actions and reactions bring on these things – all the troubles, killings, this and that. As the incarnations of the Positive Power, the Saints look after the souls and take them back to God.

The world never ends. It goes on changing from Kali Yuga or Iron Age to Golden Age. The Negative Power goes on punishing, to set the world right and let it keep going – not to depopulate, but so that it can continue to go on. And the Positive works to take our souls back to God. They work for the good of the righteous people.

Mind is the Negative Power working within each man. Its work is always to keep you away from God – to keep you awake in the world. So



naturally punishment is there; killing is there; wars are there; sometimes plagues are there. These are functions of the Negative Power and come first; then the righteous people will come up. The Golden Age arises from the Iron Age – it won't fall down from Heaven all at once. So awakening is there, east and west both. People are fed up with all these things and they want the way out; the other way is what is wanted.

The Negative Power is very equal: he does not spare the incarnations of the Negative Power even. He is also punishing the Negative. For instance: Rama killed the brother of Ravana. Then Rama came in an incarnation as Lord Krishna. Then that man who had been killed came as a dacoit in the wilderness and killed Krishna. He came to Krishna and said, 'Well, I have done wrong.' But he said, 'No, no, I killed you.' So he does not spare even the incarnations, you see. The day of judgment is individual and also as a whole, as a class. [...]

Question by the television commentator:

What is the meaning of 'Science of the Soul?'

Answer by Kirpal Singh:

The Science of the Soul is God's work. We are souls under the control of the Negative Power. So incarnations of the Positive Power come to save them and bring them back to God. The other day in my talk I said that



there should be no revolution of the body – not the body – but of the evil propensities of the mind – that which takes man away from God. There should be a Spiritual Revolution, and that is going on. I replied to this question in my talk day before yesterday – everybody is now getting such an experience openly, to save, at large.

Awakening is going on all around, in the east and west. That means the Golden Age is arising from the Iron Age, and the Science of the Soul is for that.

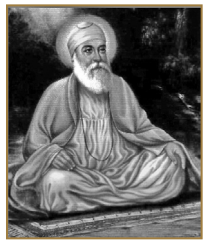
All right; thank you for your cooperation. The real life is going on, with God's Grace ... Well, it is – those who are wicked are punished; it is a probation, you see. I told you in my talk the other day that a Spiritual Revolution is going on now. The righteous will find that this is not the revolution of the body, but of the evil propensities of the mind. Mind is the slave of the Negative Power. Had there been no Negative Power, there would have been no world whatsoever.

Source of the text 'Positive Power – Negative Power': Television interview with Kirpal Singh in Mexico City at 11 December, 1972.



Hymn about God's Abode

Nanak in the following hymn sketched in highly lyrical language a picture of God watching from His abode His many creations, which bow before Him in reverence.



Guru Nanak

How wonderful Thy gate: how wonderful Thy mansion, from whence Thou watchest Thy great creation. Countless the instruments and harmonies that play therein, countless the measures, countless the singers, that sing Thy praises.

The elements – wind, water and fire – sing of Thee, and of Thee sing the king of death and his recording angels.

To Thee sing the gods and goddesses whose beauty is of Thy making. To Thee sing Siva, Brahma and likewise Indra from his throne. To Thee sing the Siddhas in their meditation, and the Sadhus in their contemplation. To Thee sing the ascetics, the righteous, the contented; and the heroes no less.

To Thee sing the learned pandits and the rishis from age to age reciting from the holy Vedas. To Thee sing the heart-enslaving nymphs in the heaven, the earth and the nether regions.



To Thee sing Thy jewels – Saints – and the sixty-eight places of pilgrimage. To Thee sing the mighty warriors, the heroes of great prowess, and all living creatures. To Thee sing the earthly regions, the heavens and the universes created and supported by Thee.

Those that please Thee also sing Thy praises and are saturated with Thy Love and devotion.

And there are countless more that sing of Thee, whom one cannot even remember, all lie beyond the ken of Nanak. He is and is alone the Ever-Existent Lord.

He is the Truth and true is His Holy Naam, He is, and shall exist forevermore. He Who created all creations shall never depart, though worlds be destroyed.

He Who made nature with its many colours and many forms, looks after His own handiwork, as it behoves His own greatness. He is the Supreme Master and does what He lists.

He is the King of Kings, the Almighty Lord, and ours, oh Nanak, is only to abide by His will.

*Jap Ji – Stanza 27,
edited by Kirpal Singh, 1894–1974*



Illustrations

King of death and his [...] angels: Dharam Rai: keeper of the law who dispenses justice to Souls after they have left the body, according to their actions, whose record is maintained by Chitr and Gupt, the two recording angels.

All living creatures: Khanis: Nanak here refers to the four Khanis or categories of living creatures according to their mode of birth, to wit; Andaj – those born from eggs, like birds, snakes, fish, etc.; Jeraj – those born from the foetus, like men and animals; Utbhuj – those that sprout from seeds, like trees, shrubs and vegetables; Setaj – those that grow out of sweat, filth, etc., like lice and worms, etc.

(See also ‘The Tale of Creation,’ the subchapter ‘The four Kinds of Creation’ on pages 203 – 233.)





Closing Words

What after Death?

And God said, let there be Light; and there was Light.

Genesis 1:3

And this is the true Light that lighteth every man that cometh into the world. And Light is the life of men.

In memorable words like these all the scriptures describe the genesis or creation of the world and of all that is in the world.

Rays of Light vibrating with the Music of Life, emanating from the formless Absolute Existence came to manifest the world in its variegated colours in countless shapes and forms.

As above, so below.

The spirit and power of God manifested in the vibrating Holy Light, pervades all the four grand divisions of universe:

1. *Sach Khand* – the abode of Truth or the changeless permanence in its pristine purity, with the material cause, the mind, yet hidden and involved therein;



2. the *Brahmand* – or the egg of Brahman, the second grand division of the universe brought into being by the Universal Mind of elemental essence by the will of the Supreme Being;
3. and the next, *And* – or the third grand division, called the astral world with mind-stuff in its subtle state;
4. and lastly, *Pind* – or the physical world, the fourth grand division, the handiwork of the gross mind.

During our sojourn on the earth-plane, we work out our destiny or fate as planned with great precision and exactitude by what is called Pralabdh Karmas which determine in broad outline the general framework marking the duration and course of life in each case.

This plane is a big counting house or a clearing office, so to say, in which each one has to square up his or her accounts, coming down the ages, and in doing so, we willy-nilly open fresh accounts and raise credits and debits to be paid off and cleared in the distant future, and no one knows how and when and in what form and in what manner. Thus, while reaping the harvest sown in the past, we prepare the ground for fresh sowing, in season and out of season, with seeds good, bad, or indifferent; and all this we do promiscuously, prompted by mind and the senses.



The sages call the earth-plane as *karma kshetra* or the field of actions where sowing and harvesting automatically go on all the time, under the superintendence, direction and control of Dharam Rai, the king of shadows who measures and judges each thought, word and deed, however trivial and insignificant it may appear to be, rightly and justly and administers justice to each at the end of one's life-span.

Nanak calls this region *Dharam Khand*, for each pilgrim-soul coming to this region has to realise in fullness, the existence of the *Law of Retribution and Requital*, which governs all alike with no favours and no exceptions. Each is weighed with the weight of his own acts and deeds and learns, sometimes with hard blows, and heavy knocks, the grand lesson of Brahman, the lord of the three realms:

- the gross or physical,
- subtle or astral and
- causal or instrumental.

Pind, And and Brahmand; all of which are the mind-zones of the Universal Mind with numberless planes and sub-planes including inter alia various hells and heavens with intermediate stages as one may create by one's senses, sensibilities and susceptibilities, likes and dislikes, loves and hatreds, prides and prejudices, born of desires of one kind or the other.

Each one thus builds his own habitat and not only here but also in the hereafter; the astral and mental worlds where one stores up his



impressions gathered from time to time, in different incarnations from the beginning of time. All these linger in the soul in the form of general latencies in the folds of the karmic body; and a part of them at the time of rebirth prepares an ethereal body in advance of the coarse, dense body. Thus, destiny is cast into the mould before the physical vesture is prepared, 'to work out the causes involved therein.

Similarly, at the time of death the departing soul carries with it all the life-impressions, deeply engraved on the tablet of the mind and the ruling passions of the entire lifetime, now singled out in blazing colours which determine the course of its future destination in the astral and/or mental world of spirits. Stripped of the physical mantle, each soul displays its subtle individuality, as it were, in the light of the noonday sun.

Men may deceive themselves here for any length of time, by wearing pious looks and dressing in attractive clothes. They may for the time being succeed in deceiving others; but none can play the hypocrite in the astral world where one is denuded of the solid outer covering, the gross garment of the flesh:

Oh Nanak! it is there that the Divine Mystery is finally revealed. The perfect are they who worship perfection, and the imperfect are perfected over there. Such, as dying come to be born again are yet imperfect.



The astral world is the world of spirits or disembodied souls – souls having cast off the physical body and yet enfolded in the subtle and mental coverings. It is also called *Pitri Lok*, the place of the *Pitris* or *manes* of the deified souls of the departed ancestors. Here the souls are imprisoned in the seven-shelled encasement of the astral world, drawing subtle material from each of the seven sub-planes existing therein. It is here that they work out the causes which they set going on the earth-plane, by undergoing certain purifying processes in the divine crucible so as to make them worthy of the *land of the shining ones* after the dross is burnt off.

Mrs Annie Besant (1847–1933), a pupil of Madame Blavatsky, in her famous study ‘The Ancient Wisdom’ has given a graphic description of the various sub-planes in what she calls *Kam Lok*, a lower sub-plane in the astral world. As the name indicates, it is a *place of desires* and is said to contain seven sub-divisions in it, each peopled by persons of varying natures and temperaments.

The scum of the society, the vilest of the vile, the murderers and marauders, ruffians and profligates and persons with bestial tastes and brutish appetites who, while living on earth, shaped for themselves bestial astral bodies, now appear, after death, in savage forms in their natural likenesses and native hideousness, in the lowest strata of the infernal region, roaming about, roaring, raving and raging, fiercely and furiously, pet-like wandering in search of means for the



gratification of their insatiate desires. In these gloomy and loathsome surroundings, they reap the harvest of their own sowing and learn the much-needed lesson which they failed to learn during their lifetime as they were whirled away on the tide of lusts and desires. Nature's lessons are bitter and sharp but merciful in the long run, designed, as they are, for their ultimate good.

To the next sub-plane go such souls as quit their bodies with some deep anxiety weighing heavily on them or such who had implacable appetites or desires for self-enjoyment and gratification.

Then there are two sub-planes for those who are educated and thoughtful people chiefly occupied with worldly affairs during their lifetime on earth. Their attention is directed more onwards than backwards because they belong to the progressive types.

From the fifth sub-plane onwards the environ changes considerably becoming astral in the true sense of the word, i. e., truly starry, studied as it is with stars and the surroundings are cheerfully inspiring. These three sub-planes are euphemistically termed *heavens* – heavens of a lower type, sometimes spoken of, as by the later Jews, as *infernal heavens*, being situated in the infernal world as distinguished from supernal heavens.

The religious and the philosophic busy-bodies find their way to the materialised heavens in the fifth region which they desired and



coveted while on earth: like the *Happy Hunting Grounds*, the *Valhalla* (the final resting place of the illustrious dead and the heroes slain in battles), the joy-filled *Bahisht* or *paradise* of the Muslims, the golden Jewelled-Gated *New Jerusalem* or the Lyceum-filled Heaven.

The souls of the more advanced type like artists find a place in the sixth sub-division. The seventh or the highest sub-division is entirely for the materialistically-oriented intellectuals like politicians and administrators and men of science who were pronouncedly materialistic on earth and wedded to the ways of the world in acquiring knowledge.

Life in *Kam Lok* is said to be more active, forms more plastic and the spirit-matter more highly charged and more subtle, and intangible and imperceptible though transparent or translucent. The thought-forms here appear and disappear with kaleidoscopic rapidity because of the great velocity of the vibrations generated by sensations, feelings and emotions.

A spiritually advanced person with a purified astral body merely passes through *Kam Lok* without delay. The pure and the temperate though less vapid in his plight, dreams away peacefully through it. Others, less developed still, awaken to consciousness in the region similar to the one in which they worked in their lifetime. Those whose animal



passions still cling to them (pets) wake up, *each literally and exactly to his own place* in the appropriate region to which he belongs.

This plane is treacherous and tricky, and as such those who are initiated by a Perfect Master of the time into the Divine Mysteries of the beyond are not permitted to tarry lest they be bewitched here. On the contrary, they are quickly led under cover through it, to higher regions for gaining maturity and stability so as to be able at a later time to face it with confidence and to stand the tempting witchery and delusive and illusory charms of the place, and do not get stuck-up in their march upwards in the Spiritual Region.

From the astral world of desires, some of the souls pass on to another world, the world of thoughts. It is a mental zone – *man-o-mai srishti* – created by the thinking mind or *manas* as it is called. Thoughts have tremendous energy and each person, while on earth, creates his own dream-land by flights of imagination and fancy and to this, the soul, after death, is gradually led on to experience *,the castles built in the air‘* as the saying goes.

Mind at every stage from the Universal Brahman with his pure mind-essence down to the individual, weaves a world of its own and takes delight to live in it as a spider caught in the web of its own making and flits up and down, right and left, of the gossamer texture so



artistically set up with a light filmy substance coming out of its own body. So do the thought-patterns and thought-images of each individual go out to make a wonderful thought-kingdom, far in advance of the time that the thinker in the body is freed from the prison-house of the physical existence in the material world.

As you think, so you become.

This is the *law of nature*, and no one can escape from its operation. In this world of thoughts, thought-vibrations are the only channels of communication between soul and soul, and all the souls live in close communion with each other. There space and time do not matter. If at all there is any separation between them, it is only due to the lack of sympathy and not for anything else.

All in all, life there is richer, fuller and more advanced than in any of the foregoing regions, but it continues to be delusive, being the outcome of the mind-stuff of each and no one here can totally escape from delusion, though each one enjoys in full, his own heaven-world, vast and expanding or shallow and restricted according to one's own mind-stuff, but all the same each one retains in him, a sense of reality in the midst of surrounding illusion.

A sanctuary of special interest in the mental world is *Dev Lok*, the abode of the *Devas* or the *shining ones* – people highly enlightened in



their time and greatly advanced in their researches. Here are located the *Svargas* and *Baikunths* of the Hindus, the *Sukh Vati* of the Buddhists, the *heavens* of the Zoroastrians and Christians, the *Arshas* of the less materialised Muslims and the supernal *paradises* or *pleasure-grounds* of the later Jews. Here lies the garden of Eden from where man was expelled and excluded by God for his first disobedience of His commandments.

John Milton (1608 – 1674), a great poet and genius of his age, and a profound political and Spiritual Thinker has, in his immortal classics, ‘Paradise Lost’ and ‘Paradise Regained,’ given a wonderful account of the fall of man and his resurrection and return unto Him through the intercession of the Son of Man.

Without wading through the scriptures of various religions, dealing with post-mortal existence of man in the various realms, we would do well to once again refer to *Brahma Vidya* or the Divine Wisdom rightly termed by the Greeks as *Theosophia* which provides an adequate philosophy, embracing in its fold, the wisdom of the east and the west.

Turning, again, to the great occultist, Mrs. Annie Besant, we find the mental plane inhabited by human beings after they cast off their physical and astral vestures. Purged of the selfish animal passions, each one enters into this region to reap the harvest of his good deeds,



whatever the same may be, large or small, according to the measure of good thoughts of personal self-aspirations and ambitions, hopes and fears, loves and interests. We cannot have more than what we are, and our harvest is according to our sowing.

Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.

Galatians 6:7

It is a universe of the *good law*, mercifully just, and brings to each, the exact wages or deed of his work on earth. Everything thought of, every aspiration worked up into power, frustrated efforts transmuted into faculties, struggles and defeats becoming pillars of strength and power, sorrows and errors forged into shining armour; now find fruition in one of the seven sub-planes or heavens in the *land of midnight sun* where self-consciousness awakening, makes one fully conscious of his non-self surroundings; with memory spreading out into the hitherto unknown past, bringing to view the causes that worked out his life on earth and the causes that are wrought by him likewise for the vast future. The past, the present and the future now present to him an integrated view of life, like an open book, with nothing to hide and withhold. Here he develops for himself an all-seeing eye and becomes a perfect seer so far as his individuality is concerned, in the true sense of the word.



In this heaven-world, the lowest part is assigned to the least developed souls with sincere and unselfish love for their families and friends, an admiration for nobler, purer and better persons than themselves. The measure of their meed is accordingly narrow and shallow, the cup of their receptivity being small; but still bubbling over to the brim with joy, purity and harmony; and they are reborn after a while on this plane with improved powers and faculties.

Next, come in men and women of religious faith with hearts and minds turned towards God – the personal God of their own choice, with any name and any form they had faith in, and to them the Nameless and the Formless appears in the said likeness in which they lovingly worshipped Him, overwhelming them with devotional ecstasy according to their mental and emotional capacity. The Divine veils Himself in the form familiar to His devotee. It is really strange that men forget that all deities reside in the human breast. We have but to turn inward to get a glimpse of the Formless in the very form in which we adore Him the most.

It is therefore said:

Formless is He and yet all forms are His; nameless is He and yet all names are His; call Him by any name thou wishest; and He turns to thee.



To the third plane, come devoted and earnest souls who see and serve God-in-man and worship Him in His manifested creation. At this place they are perfected into great philanthropists of times yet unborn, and endowed with a rich power of unselfish Love for mankind.

The souls of master-minds in fine arts, like music, sculpture and painting; the researchers and discoverers of the laws of nature; eager and reverent students delving into the depths of knowledge, get an opportunity in the fourth sub-plane for developing into perfect teachers of mankind in the ages to come; and when they do come, they serve as torch-bearers and leave their footprints on the sands of time.

Next, there are three lofty regions of formless heavens. A large number of souls simply reach the lowest reaches, have but a brief stay, and a flash of insight, according to their sowing and then they come back to the earth-plane with a dip into the great unknown.

But souls with deep thinking and noble living correctly and immediately perceive Truths, see the fundamental causes and the underlying unities and learn of the changeless working of the Divine Law in all harmony in the midst of the most incongruous effects as appear to untrained eye – and where *though all things differ, all agree*.
(Alexander Pope)



More advanced souls with memory perfect and unbroken, find their way to the sixth sub-plane and after garnering the riches of the divine mind – *Brahmand* –, return as great pioneers of mankind to justify the ways of God to man and to glorify God. The *mighty dead* of ages gone by here get a taste of the *glorious living*, seeing and witnessing as they do, the working of the will of Brahman in its fullness with no link missing in the chain of causation.

In the loftiest sub-plane come the souls of the Masters of *Brahma Vidya* and their initiates – *Brahmacharis* – for none but an initiate can find the *strait gate* and the *narrow path that leadeth unto life* and so the chosen few enter into the land and life of Brahman. They enjoy their self-consciousness to the highest point but are not yet endowed with cosmic consciousness.

In the end, Mrs Annie Besant sums up the position thus:

Such is an outline of the ‘seven heavens’ into one or other of which men pass in due time after the ‘change that men call death.’ For death is only a change that gives the soul a partial liberation, releasing him from the heaviest of his chains. It is but a birth into a wider life, a return after brief exile on earth to the soul’s true Home (Home of the universal mind), passing from a prison into the freedom of the upper air.



Death is the greatest of earth's illusions; there is no death, but only changes in life conditions. Life is continuous, unbroken, unbreakable; 'unborn, eternal, ancient, constant', it perishes not with the perishing of the bodies that clothe it. We might as well think that the sky is falling when a pot is broken, as imagine that the soul perishes when the body falls to pieces.

The run of mankind after death finds no rest in the three worlds: the physical, the astral and the mental. The souls freed from the physical vesture are carried on, up and down, in the giant Brahmanic wheel of life by the momentum of their own thoughts, words and deeds. It is all a play of the individual mind with its vast field of ramifications spreading out from the lowest, the physical, to the mental worlds wherein one builds his own tabernacles in the hereafter, for a temporary stay, long or short, according to one's needs for learning the lessons of Brahman; as he advances on the Path towards perfection, and each soul gathers as rich a harvest as he can; before exhausting the causes set in motion through the external stimuli from powers that be in his surroundings in the various planes in the three worlds thus described.

The causal or the seed-body of the human soul, the innermost vest, has yet two more very subtle and sublime linings underneath respectively called the Buddhic – the Vigyanic – and Nirvanic – the Anandic or



blissful. It is only a brave soul, very brave indeed, like that of prince Siddhartha, who may enter into Buddha-hood and become Buddha, the Enlightened One and enjoy the bliss of the creator of the three universes; and comes to the earth-plane to give the law – the law of Dhamma or Dharma unto the world with emphasis on desirelessness so as to free the mind of all attachments and then to tread the eight-fold Path of righteousness leading to perfection. Again, it may be a Jain Tirthankara, the Mahavira, the bravest of the brave, who could dare approach the divine throne of Brahman and give out to the world the law of Universal Love and Ahimsa, Love for all creatures from the tiniest insect, helplessly crawling in the dust and the water and air spirits floating in countless numbers, in their respective spheres, invisible to the naked eye.

In the Buddhic plane, one develops the intellectual side of divinity in him and begins to see and realise the self-same Self in him, as in all around him, and he is as much in that Self as others are. Thus he comes to the great fundamental unity of existence, the *Sutra Atma*, carrying everything from an ant to the elephant as so many beads on the string of a rosary; in spite of the differences in shape, size and colour, both within and without, due to climatic conditions, and mental make-up and Inner Development and Growth.

Now the human monad, the out-breathed life of Brahman, dwells in the inbreathed life of Brahman, with divine powers and attributes, and aspires for the bliss-aspect of the divinity in him – the *Atmic* or



the *Nirvanic* consciousness of *Sat Chit Anand*, the heart and soul of the universe, which now becomes his, and he is one with it.

It is indeed a long and weary process to understand correctly the *Brahm Vidya* and then to successfully practise it, and to traverse the *Brahmand* from end to end, stage by stage, from the physical world of coarse matter to *Brahm Lok* proper, the region where *Maha Maya* in its finest and most subtle form reigns. The Brahmand is the manifestation of the power of God, lodged in Om, the most sacred syllable in the Vedic lore; hence it is the akar or form of Om – Omkar. It is the logos of the Greeks and *Ek-Onkar* of the various scriptures.

This is the ultimate end of human attainment, says Vedanta – the highest teachings as given by the later Vedic teachers and scholars, the rishis of old, as a result of their intense meditative experiences in the snow-capped mountain fastnesses or in the thick forest dwellings. Brahman is the very life of the universe, comprising, as it does, the three worlds described above with all that exists in each – the *Triloki Nath*, the lord of the three-fold panoramic life in its fullness. Their words of wisdom, we find in aphoristic form, as gems of *purest ray serene*, in their valuable treatises known as Upanishads which are rightly considered as Vedantas or the final rungs or parts of Veda, the efflorescence of divine wisdom; which ends with the *Maha Vakya*, the great Truth: *Tat Tvam Asi* – *that thou art*; meaning that man is



Brahman in his real nature and essence and when one realises this fundamental truth, he involuntarily proclaims

aham Brahm asmi – I am Brahman

or

I and my Father are one,

or

I speak nothing on my own but as my Father bids me do.

St John 12:49-50

The greatest lesson that one derives from *Vedanta* is – we are all One; One in our origin, One in our make-up, both inner and outer formation, One in our potentialities and powers, however latent and involved they may be, but equally capable of developing the same, may be sooner or later, but the process of development or unfoldment of the self is essentially the same for all; and then the goal too is one for all mankind, for all of us are worshippers of Brahman.

In this way, the out-breathed life constituting as it does, the individual mind merges in the in-breathed life of the *Universal Mind* or *Mahat*, –



the great mind of the cosmos, the *third Logos* or divine creative intelligence, the *Brahma* of the Hindus, the *Manjusri* of the Buddhists, the *Holy Spirit* of the Christians, and *Allah-hu* of the mystics and Sufi darveshes.

Here in Brahm Lok souls live for long, and in close proximity to Brahman, imbibing the love, the intelligence and the bliss of that being or power and again so long indeed is the stay, that one is prone to believe and call it a veritable salvation, *the flame merging in the flame – of Brahman*. But the stay there, however long it may be, is not eternal and it lasts only till the Brahmmand itself dissolves, and the Universal Mind rolls up its life, absorbing all the souls in its fold wherever they may be. This drama of infolding and unfolding of life called Brahmmand is repeated again and again; and the grand play continually goes on in and through eternity.

The divine philosophy deals with it so beautifully:

*How charming is divine philosophy, not harsh and crabbed
as dull fools suppose but musical as is Apollo's lute, and a
perpetual feast of nectared sweet.*

It is from Brahman that there spring the three great powers – *Brahma*, *Vishnu* and *Shiva* –, creating, sustaining and dissolving all that is of the matter or *maya* in one form or the other. These three offsprings



or powers come into being by his *Shakti* or *Maha Maya* called the Mother of Universe, not in the sense of sex as we ordinarily know it to be, but once again we have to take the simile of the spiders' light filmy substance that comes out not from without but from within the spider's body or the cocoon or a silky case as is spun by a larva from fine threads of its own making to protect itself as a chrysalis especially as a silkworm; wherewith we in course of time prepare all sorts of silken garments of so many designs and colours to cover our nakedness and take delight to stunt in borrowed clothing.

Nanak, speaking of the working of God's creation, also refers to the triple principle concerned with creating, sustaining and destroying it – all working according to the will of the Supreme Being, as Vice-regents, only exercising delegated authority; and strange as it may seem, it is not given to them to know Him, since they are but the part of the objective creation and He, the Supreme Being, is subjective and formless:

The Great Mother, conceiving, brought forth three regents: the first creating, the second sustaining, and the last destroying. What He desires, they perform, they work under His will. But great the wonder, though He watches over them, they behold Him not. Hail, hail to Him alone, the Primal, Pure, Eternal, Immortal, and Immutable in all ages!

Jap Ji, Stanza 30



As to the vast and stupendous work connected with the running of the three worlds in the creation, including all sorts of hells and heavens in them, Vishnu, the second counterpart of Brahma, in the great triumvirate or *trimurti*, wields the power of administration. Once questioned as to how he – Vishnu – could manage such a big show and make elaborate arrangements for the innumerable souls entrusted to his care for providing all sorts of comforts and woes in the supernal and nether worlds in his domain, he just smiled and said:

Oh! I have nothing to do at all, for whosoever comes into any of my worlds, he brings with him his own load of pains and pleasures, thereby creating his own hell or heaven both on the earth-plane and thereafter. Whatsoever each one needs in any of my realms, he arranges the same for himself and I simply look on unconcerned at the human drama, tragic or comic or tragicomic as the case may be, unfolding the unfold in himself.

Thus runs the Divine Machinery automatically, all on its own and by itself but all under His will.

Brahman is a great power, too great for the human mind to conceive, and of the beyond, none but the Saints know of and can speak with authority – not the formally canonized saints as we know of but Saints of the status of Sant Satguru, authorised and commissioned by Truth –



the Truth that was in the beginning, the Truth that now is, and the Truth that shall remain hereafter – to teach mankind and initiate such aspiring souls into the mysteries of the beyond and beyond the beyond state; as may be ripe for the purpose of understanding correctly and properly the causeless cause of all the causes that operate down below, in each of the worlds; and are ready to live the life of the spirit as *jivan muktas* or liberated beings while yet in flesh:

A jivan mukta,

says Nanak,

is one who knows and practises the art of death-in-life and when he finally quits the stage, he quits it for good, never to return again.

This is what Para Vidya or the knowledge of the beyond teaches.

Apart from this, there are many categories of teachers of *Brahma Vidya* which is *Apara* in character and paves the way for the *Para*, and all of them teach people in the ways of Brahman, each according to his own capabilities.

The Prophets and the Messiahs generally prophesy the coming of great events, train mankind to live a godly life and bring to them the tidings and messages of God – Brahman.



The *Avtaras* are incarnations of the various powers of Brahman and their function is to keep the world a going in a balanced and orderly manner, holding the balance of the social order aright between righteousness and unrighteousness.

The *yogis* and *yogishwars* remain within the sphere of their *yog maya*, mind-force, and lead their initiates up to the highest point within their yogic powers.

The Brahm Lok has many sub-loks called *Puris*, *Bhavans*, *Tabaqs* or *Divisions*, each allotted to one or other of the powers of Brahman like *Brahma Puri*, *Vishnu Puri*, *Shiva Puri*, *Indra Puri*, etc., to each of which the souls of the worshippers of these powers collectively called *Brahman* are irresistibly attracted and drawn in course of time, each to his own destination in the place to which he belongs.

The ancient Greeks speak of this three-fold aspect of divinity as the *Three Sisters of the Spinning Wheel* – one engaged in spinning the thread of life for each, the other in adorning and embellishing the thread of life and the third in cutting the said thread of life when the allotted time comes to an end. Similarly, in the Christian theology we have first logos, the creative principle in nature, the second logos and the third logos, who carry on similar duties of their own. This is the famous *Doctrine of Trinity*: the Father, the Son and the Holy Ghost.

Where all the philosophies of the world end, there the True Religion begins. It is only after soul, the *dweller in the body*, sheds its dross



personality comprising as it does, the three vestures or vehicles of body, mind and intellect, and becomes an entity in its pristine simplicity, an undivided whole, the great immortal tree, evergreen and ever fresh in its native essence, in spite of the ever-changing panorama of life around; it can break through the magic hall of multi-coloured mirrors and transcend the trigunatmac egg of Brahmand and escape into the beyond.

One has to be born anew like a new-born phoenix, arising out of the ashes of its own previous self with renewed youth and vigour, so as to be able to live through the life of the spirit that lies ahead.

To cross the mental world is not so easy as it may seem to the untrained in the mysteries of the beyond. It is the most delusive world where even the *mahatmas* and the *rishis* with all their learning and tapas, fail to hold on to their own ground. What is there in that vast universe which Brahman would not like to offer to those earnest souls who try to escape through his domains and reach the True Home of their Father?

At every step, be it in the physical world, the astral or the mental, he tries to block the way of the aspiring souls. The great Prophets and Messiahs and all others have given their experiences of the fierce encounters that they had with *Satan*, *Mara*, *Ahirman*; the evil spirits, – *Asuras*, *Demons* and their agents in countless ways.



(See insertion on the following page: ‘I saw a light.’)

Fair or foul, whereby they try to obstruct the way, to win over the seekers after Truth by assurances of worldly kingdoms and principalities; and if they do not succumb to these temptations, then by threats of violence by fire, thunder, earthquakes, heaven-splitting, cloud-bursts, lightening and what have you.

It is in predicaments like these that one can only stand these trials and tribulations when one has by his side his Guru or Murshid, for the Guru-Power then draws and absorbs the disciple-soul into Himself and takes him along the Path of *Ringing Radiance*.

For each soul the Brahman stakes his all, and does not yield, unless he is convinced that the seeker clings to the protection of the Master-Power – Akal or the Timeless.

Do we not see even in the material world that the rulers and governments of one state seal their borders to prevent unauthorised emigration of their subjects, and devise laws to control such outflow ?

*Great indeed is the power of time and none can conquer it,
and yet time itself is in mortal dread of the timeless music,
lest he himself may get lost in the Divine Harmony.*



I saw a light – the flame of the universe. A voice rumbling strong and loud like endless thunders. This voice without a visage asked insistent and definitive as it asked everyone who approaches it.

Who is your Master?

Unterrified but thoughtful what I should answer, the following possibilities streamed through me because nothing wrong I wanted to do nor losing this vision. Should I answer ‘Sant Kirpal Singh Ji Maharaj?’ or just ‘Kirpal Singh?’

But my soul out of itself shouted out only the name Kirpal with all power and passion.

In the same moment the light manifolded itself many thousand times and the same voice asked again:

Who is your Master?

Yet, the power of the voice had manifolded itself infinite in its forcefulness and profoundness like millions of thunders on earth. Every individual part of my being was then steeped in by this question – there was no way back, no hiding, no just for-once.



Intrepid and strengthen by the first reaction I repeated

Kirpal,

I screamed it out of me with all power and creed. Knowing that Kirpal is my protector in the here and there.

Now, all Light that exist opened in front of me and I saw the Light of Lights itself, no more obstacle, no more barrier, no more hindrances.

Only Life, Light and Love. I was free.

Than you Kirpal for this blessing. The blessing to have escaped the ruler of the creation. You, Kirpal, are alone and I in my imperfection are Your humble servant.

Bhai Jamal



We had exegesis of *Dharam Khand* by Nanak elsewhere in these pages ('The Mystery of Death,' editor's note). After that the Great Teacher goes on to describe the journey of the pilgrim-soul through various regions culminating in Sach Khand. The next two regions, he respectively calls *Gyan Khand* – the realm of knowledge – and *Saram Khand* – the realm of ecstasy.



Illustration and Source

I saw a Light: Insertion by the editor. – Contemporary text regarding the escape from the ruler of creation.

Power of time: The time is Kal, the Timeless is Akal.





In the former, the soul's horizon expands immeasurably for it comprehends at once the manifold nature of all created things with infinity of forms and phenomena and understands the immutable laws of the workings of nature. In the latter, the soul becoming attracted by the power of the Word, gets a taste of, and insight into the real nature of things.

Next comes *Karm Khand* or the realm of Grace. With the purification wrought by the Holy Word, soul is freed once and for all times of even the faintest, vague and indefinite traces of the dross in the form of *vasnas*, and matter no longer blinds the vision, and one becomes fully conscious of Him, coming as He does, face to face with the pure essence of the Word, the Light of Life, giving birth to Brahmand and all the worlds included therein.

Finally, the soul reaching *Sach Khand* – the abode of Truth, realises in fullness, complete oneness and harmony according to His will –

All hearts filled with God, they live beyond the reach of death and of delusion [...] All destined to move according to His will [...] Such is the beauty that to describe it is to attempt the impossible.

This arising of the soul into super-conscious awareness is termed as said before, *life everlasting* from which there is no return.



What Nanak has described above, falls within the realm of *Vijnana* – subjective Inner Experience, direct and immediate –, as distinct from *jnana* or theoretical knowledge which the Master expounds and imparts to the disciple through a correct rendering of the scriptures.

A Perfect Master is all the scriptures combined and something more. The scriptures after all are the records of the experiences of Holy Men Who appeared from time to time to teach mankind in the ways of God.

We can, no doubt, read the scriptures if we are proficient enough in the ancient and archaic original languages in which they are written; but cannot get at their True Import nor can we reasonably reconcile the apparent differences and explain the discrepancies in the scriptural texts of various religions. He Who has an access to the Inner Fountainhead of the life and spirit of all these texts, which of course is common to all men, with His first-hand Inner Knowledge, makes things easily intelligible to us all in a way simple enough both for Himself and for us.

In the company of a Saint, it is said, God comes nearer to man, for God Himself speaks through Him. As we all are scripture-bound in one way or the other, the Master takes full advantage of these different scriptures which come in handy to Him as aids in his work of Spiritual Regeneration to lead different types of people aright along the line of least resistance in each case.



A *Murshid-i-Kamil* is not content with imparting mere theoretical knowledge. He gives a practical demonstration of what He says and therein lies His greatness. One who cannot grant on soul-level some actual experience of what he asserts on the level of the intellect, is not a master in the True Sense of the word and his words cannot carry weight and conviction.

A Satguru is verily Truth Personified, God in the garb of man. His mission is to lead human souls to the True Home of His Father – *Sat* or *Truth* –, called Sach Khand or the abode of Truth, the first grand division that came into being by His will and hence the region of pure Spirit, Eternal and indestructible.

The Path of the Masters is a grand road leading from merely physical material world to the purely Spiritual Realm, beyond all duality and pairings of opposites.

The Satguru says:

Move ye in the vast sea of Light substance, in your hearts is your perfection. Go on, and on and on, until there is not a vestige of the human left. The Light substance knows no limit.

His is the Path not of hells and heavens, nor of toils and sorrows, but one of flowery boulevard ‘*studded with heavenly lights and soul-stirring strains of Divine Harmonies;*’ and above all, He Himself as an unflinching friend and an unerring guide comes, in all His Glory in full



radiance, and accompanies the pilgrim-soul into the Great Beyond, instructing in the life of spirit, as He proceeds along, explaining the beauties and mysteries of the way, guarding against pitfalls and warning us of the sharp turns and twists that lie en route.

The disciple, from the very beginning is taught how to withdraw from the body and rise above body-consciousness into higher regions. The Inner Man is to draw himself from his coarse bodily encasement, as a hair is drawn out of butter; for it is the soul in the *luciform body* to use the Neo-Platonist phraseology, that rises to find the Self.

Mandukopnishad tells us:

Not grasped by the eye, nor by speech, nor by the gods – senses –, nor by austerity, nor by religious rites and rituals and ceremonies, but by serene wisdom, the pure essence doth see the Partless One in meditation.

So do the western scholars say:

True Happiness never comes through the avenue of senses as it lies beyond the senses. Boundless joy can be ours, only if we know how to rise above the senses and catch the sublime vision which comes to the pure.



The *Divine Wisdom*, in short, is at once the Science and Art of soul and only a Theocentric Saint, well-versed in both, can solve for us the riddle of life and death by giving us a first-hand experience of *death-in-life*, thereby demonstrating beyond the least shadow of doubt:

Life is a pure flame, and we live by an invisible sun within us. What has life and death to do with Light? In the image of My Light, I have made you. The relativities of life and death belong to the cosmic dream. Behold your dreamless being. Creation is light and shadow both, else no picture is possible. The darkness grows luminous and the void becomes fruitful only when you will understand that you are nothing. It is only at the Mount of Transfiguration that you will get revelation and see the mingling of heaven and earth.

To worship perfection is the Highest Education in life, and only a Perfect One can, by transmitting His own Life-Impulse, release the soul from its trammels of mind and matter and grant a vision of the sublime Reality. He Who can, at the very first sitting, open the Inner Eye more or less to a glimpse of heaven's Holy Light and unstop the Inner Ear to the Music of the Spheres, alone is entitled to be called a Perfect Saint and a True Guru.



It is of such a one that Shankara says:

No known comparison exists in the three worlds for a True Guru. If the philosopher's stone is assumed to be truly such, it can only turn iron into gold and not into another philosopher's stone. The venerated Teacher, on the other hand, creates equality with Himself in the disciple who takes refuge at His feet. The Guru is therefore peerless, nay transcendental.

Guru Arjun speaking of His Master, Guru Ram Das, says:

I have searched the entire Brahmand but have not found one who may come up to my Master.

And finally He said:

Hari (God), it seems to me, has taken for himself the appellation of Ram Das.

In the workaday world, we are all very busy, very busy indeed, too busy to think of God, much less to practise the presence of Living God and still less to live in His Holy Presence. If, at all, at odd moments we speak and talk of Him, worship Him, and offer our prayers to Him, we do so not to win Him for His own sake or to reach unto Him for our own sake but just to seek favours from Him and to get an easy



and quick riddance from our difficulties and to escape from trials and tribulations.

Again, if we at times, feel serious about God, we try to find Him in the earthly surroundings about us, the snow-covered mountain caves, the burning desert sands, the depths of sacred pools and rivers, worshipping Him in the elemental powers of nature like the rising sun, the vacuous expanse above, the thunderous clouds, the Lucifer and the Vesper, and worse still, in the hollows of trees, in the fish of the sea and the fowls of the air; and no wonder that with all our efforts we do not find Him.

God Himself has declared:

I am so big that the entire world cannot hold Me, nor the heavens can provide an adequate support to Me, nor the earth can provide Me a seat; but strange as it may seem to you, I reside in the heart of Holy Men. If you desire to see Me, seek Me there and you shall find Me.

Kabir also tells us:

How can you find the Reality, where It is not, Seek thou the Real, where Reality dwells, Take hold of him who knows the Real, He shall hie thee to Him in no time.



This then is the way to self-illumination. The process though seemingly complicated and lengthy is simplified by the Grace of a Perfect Master – *Sant Satguru*. He provides the magic wand, the *Open Sesame*, that does the trick and enables one to get access to what is inaccessible:

He who goes beyond the Sat Lok, He knows the Incomprehensible and the Inexpressible. It is in the Nameless that the Saints live, the slave Nanak finds peace in Him.

Thus we see that if one could learn to *die while living*, a voluntary death at will, one gains life everlasting, free from the endless cycle of births and deaths and rebirths. Saints, therefore, sing praises beyond measure of such a death and teach us how to transcend the various planes, and to traverse into the beyond and gain the Kingdom of God which is our birthright now lost to us. It is within our reach if we but listen to Them, accept Their teachings and follow Them diligently and with willing obedience.

After death, each one of us has to go blindly in a state of utter destitution and helplessness. The scriptures, all the world over, place a high premium on crossing the borderland between life and death on this side of the world and then death and life on the other side:

Where thou hast to go after death, why not gain a foothold while alive?

Guru Nanak, Sri Rag M1



Oh Nanak! learn to die while there is yet time, for verily this indeed is a real yoga.

Guru Nanak, Suhi M1

Die thou and remain dead to the world, a death like this I experience many times a day.

Kabir

With the Grace of the Master, one may ride over the mind; by vanquishing the mind, you meet the Lord for certain.

Kabir

Be ye dead while ye live and be fearlessly free, with a Competent Master by thy side, there will be nothing to rue.

Kabir

You will get rich dividends should you know – how to die before death overtakes you.

Bulleh Shah

Shabd or the Eternal Life Current is the only help on this Path: in Shabd we die (get absorbed), in Shabd we live eternally



with no fear of death, this is the True Water of Life that a rare soul may get with His Grace.

Sorath M3

What does the Master give? He makes manifest the Eternal Sound Current which is the life of the universe and in which we all live. By riding on this audible Life Stream we, while living, can at will transcend the various planes of existence; and come back into the physical when we so desire:

Without the aid of Shabd thou cannot get out of the clayey mould. There is no other way besides.

Soami Ji

Salvation or Life Everlasting cannot be earned by deeds howsoever righteous or commendable in themselves they may be or in the eyes of the world. It is purely a gift of Grace from a Godman with the power of God working in Him to the full.

For by Grace ye are saved[...] and not by yourselves; it is a gift of God; not of works, lest any man should boast.

Ephesians 2:8-9



Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost.

Titus 3:5

Neither is there salvation in any other: for there is none other Name, under heaven given among men, whereby we must be saved.

Acts 4:12

And the grace of God that bringeth salvation hath appeared to all men,

Titus 2:11

and His Grace shall continue to appear hereafter so long as God exists and His creation continues to people the earth.

This then is the way to Eternal Life, by living in the Life-Principle itself, ever in communion with the Holy Word, the will of God – *Hukam*; and there is no way other than this, try howsoever hard one may. But the revelation of the God-way in the living life-lines within – the Holy Light and the Voice of God – solely depends upon the Grace of some Godman, a Word Personified Saint, *unto Whom all things have been delivered by the Father*, and of Whom it is said,



No one knoweth the Son, save the Father, neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him.

St Matthew 11:27

Time and again Great Souls come into the world to remind us of our True Home. They tell us with clarion call that this world is not our natural habitat. We are here just for a brief span as travellers in a caravanserai and must therefore prepare to quit, and sooner we do it, the better it would be. We must, therefore, work for the kingdom of heaven and gain Life Eternal.

May Thy Kingdom come on earth as it is in heaven.

St Matthew 6:10

And of this kingdom, it is said:

The Kingdom of God does not come by observation. The Kingdom of God is within.

St Luke 17:20-21



And verily this body is the temple of the Holy Ghost and the Holy Ghost dwells in it. This is why all the sages and the seers exhort us:

The place which thou hast to quit in the end has gripped thee most, little doth thou know of the place where thou hath to dwell for good.

Nanak

Arsh (Heaven) is thy True Abode, my soul, fie on thee, thou art entangled in clayey mould.

Shamas-i-Tabrez

Thou my Lord dwelleth in Thy native land, while I am here grovelling in dust.

Nanak

Your place is where earth is not, why doth thou cling to the earth?

Soami Ji

Human life is just as a vapour, why not live in communion with the Eternal Word?

Kabir



Those Who have communed with the Word, Their toils shall end, and Their faces shall flame with Glory, not only shall They have salvation, oh Nanak! but many more shall find freedom with Them.

Nanak



Illustrations and Source

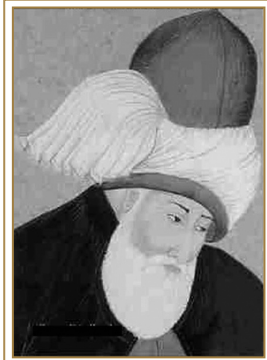
Closing Words: The complete closing words with the exception of the insertion by the editor are an excerpt from ‘The Mystery of Death – V. What after Death?’ by Kirpal Singh (1894–1974).

Only a Perfect One can: That is the primal criterion and has nothing to do with outwardnesses. The True Gurumukhs and Khalsas do not even let themselves be referred to as such.

Therefore, everyone who was initiated by an imperfect so-called master or in an organisation should ask himself sincerely: has he received Naam or not?

What does the Master give: Even nowadays – at the beginning of the second decade of the 21st century – through the Grace of the One God and the God working through our Master Kirpal Singh everyone can get this contact with Naam.





Maulana Rumi
Picture on the occasion of
the UN celebration to His
800th birth anniversary

*It is not fitting that I tell thee more, for the stream's bed
cannot hold the sea.*

Jalal ud-Din Rumi

Illustration:

Jalal ud-Din Rumi: Civil name of Maulana Rumi.

Maulana Rumi rose in His meditations up to Bhanwar Gupha, where the sound of the flute sounds.

Maulana Rumi wrote about the mourning tones of a flute which is played on a mountain top and which speak of the separation of the soul from its True Source. The music which penetrates this region is that of a heavenly flute; and it was that music which sounded in the conscience of the Great Maulana Rumi.

*The Soul's Journey – Part II,
The last Part of the Journey*



The lost Souls exclaim

Ahoy, I am a Sailor on a long voyage. A Sailor in the ocean of life.

I saw all the monsters and creatures of the deep sea. Storms and hardship were always present. Face to face I saw them all.

For many decades, my ship sailed, from East to West, North to South. My pilot, I have never seen, many wounds I sustained.

Mother, father, wife and child, I left them back, selfish and alone I floated with the ship of life.

Ahoy, I am a Sailor on a long voyage.

My pay I have never seen. Date of remittance was always deception. The owner of the cargo ship was the time. Good times and bad times, one said, was pay enow.

Now, the soul-catcher anchored in the roadstead, the cargo ship abandoning there is not much left for me. Love, friendship and respect were my baggage, shut in the duffel bag they are left behind on board.

The owner of the ship smiles, the hour glass is empty.

Ahoy, I was a Sailor on a long voyage.

Bhai Jamal



Illustrations

The lost Souls exclaim: See subchapter ‘5. Kal traps the Jivas’, beginning on page 234, particularly the part ‘Whereof you are attached – there you go’ on pages 238 – 240.

In the ocean of life: Kal Desh.

Monsters and creatures of the deep sea: 8,400,000 births and life forms.

My pilot: Guru Dev.

Selfish and alone: Abdicated from the obligations imposed on us by God.

My pay I have never seen: Progress of the Soul.

Date of remittance was always deception: Meant here are the religious rituals and yogic practises, which are created by Kal, furthermore the pursuit of worldly pleasures, recognition and wealth. All this leads to the waste of the Spiritual Treasure in Man.

The owner [...] was the time: Kal, Negative Power.

Good times and bad times: Karmic bondage – reaping good and bad fruits of the deeds.

Anchored in the roadstead: Exhaustion of the Soul because of the fulfilment of worldly pleasures and desires.

The Anurag Sagar by Kabir – Ocean of Love



There is not much left for me: Realisation, which marks the beginning of the renunciation of the world, bankruptcy order of the soul.

Love, friendship and respect: Virtues and good qualities.

The owner [...] smiles: Kal, feeds the wheel of the three worlds, Pind, And and Brahmand, by the loss of virtues.

The hour glass is empty: The life span, in order to realise and to accept the Truth, is over. The human birth is wasted uselessly, the motion into the lower life forms is irreversible.





The Ignominy for the Path of the Saints

The ignominy for the Path of the Saints is not caused by those Jivas-Sohang, which have got the human body but have fallen into deep ignorance and which are following here in Kal Desh only their addictions.

These Souls should be liberated, they cannot change their situation by themselves. To those Souls also belong all who believe to have been connected with Naam but actually are following the imperfect so-called masters of Sant Mat.

Furthermore it affects all those who practise the yoga ways of Kal or one of the other countless false teachings.

Since Kabir and Guru Nanak have been embodied the way was freed for the Souls to reach Sach Khand, their True Home.

The ignominy for the Path of the Saints are those Jivas-Sohang which were given competently and practically a contact with Naam and which do not surrender completely to the Way and which live in a manner from which others cannot learn anything.

To those belong the initiates of Ruhani Satsang – those who were initiated by Kirpal but do not live according to the Truth – and of ‘Unity of Man’ – those who were initiated physically by Kirpal or have received Naam after His passing.



They are the germ that affects the Truth by contorting and deforming it and denigrate it deliberately according to their wishes and addictions. They do not build the True Kirpal Sagar within themselves wherefore already Kabir had asked Who wished to find Sach Khand reflected on earth.

They do not use the high time to benefit themselves and humanity. Instead they fight each other mentally and everyone insists on his point of view. In that way they have an effect on the individual cells of the Truth and cause that Satsang is not Satsang any more.

Kirpal spoke out on the responsibility of these who have received Naam as follows:

Question to Kirpal Singh:

Do we, as Satsangis, have a special aim or responsibility?

Answer by Kirpal Singh:

Well, as initiates, we have taken on a duty. And with duty there is a definite responsibility.

A member of the Ruhani Satsang takes upon himself the most important and the most difficult task in the world, that is enabling himself and his fellow beings to attain



self-knowledge and God-Knowledge. Thus our aim is knowledge of the beyond.

‘Science of the Soul’ seeks to make the human soul One with God by transcending the physical, the astral and the causal planes of existence. It is therefore quite independent. Outer forms and ceremonies, rites, rituals, sacrifices, fasts, vigils or pilgrimages, these are outer practices called Aparavidya. In our Satsangs we should not mix up the Science of the Beyond with any other kind of movement which deals with something other than this science. So our main aim of life is to know ourselves and to know God. We must never waver from this and in every action we do, we must consider whether it takes us nearer to or further away from our ideal, and our responsibility is to set a good example for all.

*Spiritual Elixir – Part I:
I. Social Conduct and Ethical Life
by Kirpal Singh, 1894 – 1974*

But instead of meditating and, as wished by Kirpal, reflecting the Truth so that Sat Purush can distribute the Grace, the above mentioned initiates become unpaid trappers of Kal for the seekers after Truth because at the end of Kali Yuga Kal is allowed to proclaim the behaviour of the initiates as Truth.



Illustrations

To those belong the initiates of Ruhani Satsang: To the ignominy for the Path of the Saints belong those ones who have been initiated competently and who do not live according to the Truth. However, false divergencies of Sant Mat such as among others ‘Radha-Soami’ and the formations of Rajinder and Thakar Singh do not belong to this ignominy. They belong to the twelve paths of Kal and are a cumbersomeness. Even formations which do not specifically refer to Sant Mat, such as Scientology, are an expression of the twelve paths.

They fight each other mentally: Kirpal Singh writes the following:

Love beautifies everything and if we learn to love everyone, all our imperfections can be washed away, especially by loving kind words.

If two drunkards can sit together in a tavern, why can't two devotees of God and Master sit together in Love for each other? If we find this difficult, it is because we have not yet tasted the exhilarating elixir of Divine Love.

*Spiritual Elixir – Part II,
I. Social Conduct and Ethical Life*

A member of the Ruhani Satsang: Of course correspondingly that is valid for all who have received Naam, for example for the accordant members of ‘Unity of Man.’ It is a crime to lead people astray by pulling them into the outward world through building schools and houses and telling them that this was Kirpal’s mission.





The Report after the great Change

As Kabir reports on the future in the present Anurag Sagar by describing how, in the Kali Yuga, the Souls do not have any knowledge any more, run after everybody and are only bent on aping others, so the report after the great change from Kali Yuga to Sat Yuga will be a report on the past as it will begin where Kabir closed with the Anurag Sagar.

As in the past, this report will be written by an embodiment as Kabir was in the previous ages.

The Anurag Sagar tells about the affairs of the Souls who received Naam practically in the previous four ages and it also reports on those pitiable Souls who did not recognise Naam.

Today, in the second decade of the 21st century, at the end of the Kali Yuga, the insight of Guru Nanak had come true: in the form of Kirpal, the Almighty was embodied to take along all these Souls who received Naam in the last four ages and to guide them to their True Home, if they wish that voluntarily.

Kirpal said accordingly:

[...] The Golden Age will rise from the Iron Age. For you, who have received Naam the Golden Age is already here.



Who does not go voluntarily now, has a long way before him. [...] No new Souls were initiated.

Before Kirpal Singh left His body He stressed the possibility that everyone who has received Naam could be His ambassador, in the sense of being an ambassador of Truth on earth.

Even today, 36 years after He left His physical body, the blessing is unbroken; more than that, it is greater than ever since, this Power is not bound any more by the physical laws. In the strict sense, Kal has not a chance to stop the Spiritual Revolution, unless the initiates give this power a chance by not living after the Truth.

The big misunderstanding lies in the fact that those who have received Naam try to tie the Truth to their lives instead of trying to tie their lives to the Truth.

Nanak Sahib said:

The Truth stands above all, but the True Living stands above the Truth.

And Kirpal stressed this fact again and again.

Now a new chapter begins. This chapter will be about how now – after Kirpal had visited the ocean of life – the Souls who received Naam dealt with this blessing; what was permitted to happen and how it



happened then in reality. So the contemporary initiates will become figures in a new report, as well as the initiates and the unknowing Jivas-Sohang of the past days have become figures in the Anurag Sagar.

This is not yet put down, but it will be written.

It is the now-living initiates who write the first chapter of the new report. They establish the literary basis by their ways of living.

At the time after Kabir, all Saints, Bhagats and Seers reported again and again how, at the end of the Kali Yuga, Kal makes the Souls dance, how he uses the initiates as trappers for his illusion and how he misuses those who have received Naam by being allowed to proclaim their infamous actions as truth.

An action of an initiate has an effect on the great mystery at the rate of one to one hundred thousand. – One right action causes one hundred thousand good actions within humanity, one failing or default causes the opposite. In the case of Those Who personify Naam or are His agent the proportion is one to infinite.

The human being is not evil; it is the ignorance regarding the contents of the law: As you sow, so you shall reap.



The Saints are not afraid of the karmas that They commit knowingly but of those karmas that They may commit unknowingly.

A True Disciple writes down the biography of his Master by his living.

The Almighty may grant us the Grace to use this time in which we live in the way that we achieve all our aim, that is, the realization of the unity.

There is no organisation that has the patronage of this aim that was fixed by the Almighty Himself. It is the living movement in the heart of the people that produces this change.

Kirpal Singh said analogously:

The unity already exists, we only have forgotten it! I came to uncover the Truth for you.

Shout it from the rooftops that now the Almighty has opened the gates and a continuous current of Life, Light and Love streams down that can be received by everyone who is sincere. Go to a Khalsa, a Gurumukh who helps you to grasp the True Naam. Use the guidelines given by Kirpal that are necessary to become a receptive vessel and finally to grasp the Light of God and to hear the Voice of God – the audible Sound Current that comes only from the right side.



Since the 1970s, I never met a Jiva-Sohang who was not allowed to grasp Naam. Even today, Kirpal appears to the seekers after Truth and the blessing is as great as at His lifetime. The initiation is given even today as a free gift through the Grace of the One God and the God working through my Master Kirpal Singh.

May all become His ambassadors.

Bhai Jamal



Illustrations

To tie the Truth to their lives: Every initiate who does not abandon his habits but wants to integrate the Truth into his life, will not achieve the last aim.

To tie their lives to the Truth: That is, to suit one's life to the Truth. This leads to what is described in the Marriage Hymn as the second stage. (See the illustration 'Accept Naam with Love and determination' in the subchapter 'The Indispensability of the Guru' on pages 575 – 577.)

One to one hundred thousand: Kirpal Singh once mentioned that we are all part of the great mystery. When we change, the great mystery is changed.

By his living: One should understand the introduction written by Kirpal Singh in 'Hazur Baba Sawan Singh Ji Maharaj with a short narrative Life-Sketch' in this sense:

In this short pamphlet is given a life-sketch of that Holy Personality at Whose feet I have been fortunate to sit.

*An humble atom is hardly in the position to mention the vastness and virtues of the sun. Yet the hope, that an account of the sacred life of His Holiness will serve as a beacon-light for guidance of many souls who have gone astray, prompted me to attempt this difficult subject. If His Mercy continues to pour blessings, I hope to present shortly a detailed and lucid biography** of this Godman.*

*Humble atom
Jamal**



* Pen name of Kirpal Singh – publisher of the original edition from 1949.

** *One pandit, Guru Dutt by name, was a disciple of Swami Dayanand, the founder of the Arya Samaj. Somebody said to him that he should write the life story of his Guru.*

‘All right’, he said, ‘I’ll write.’

Two months, three months passed, and they asked him what he was doing. He said, ‘I am writing.’

Six months, a year passed and they wanted to know what he was doing with it. He replied, ‘Oh, I am writing very hard.’

Another two years passed and they again asked him how much he had written.

‘Oh, I am writing very hard,’ he said.

What is the writing of a Master’s life? It is just to have the very qualifications of the Master in our own life.

*Morning Talks –
XXXIV. How we can please the Master,
by Kirpal Singh, 1894–1974*

Instead of writing down the life story of their Master in the way described above by their own way of life, many initiates and formations who are bent on patronage concerning the Way of Sant Mat or Kirpal’s Mission are occupied with publishing written biographies of Kirpal Singh. These books occasionally contain many nice photos in form of complex series of pictures. Even in other respects they are visually very appealing. Often they are also copyrighted. In and of itself this is not according to Kirpals intention, because Kirpal Singh wrote all His scriptures without copyright.

The Anurag Sagar by Kabir – Ocean of Love



Realization of the unity: The Unity of Man Conference in 1974 also answered this purpose. Kirpal Singh described the aim of the conference accordingly as follows:

The aim of the conference to the Unity of Man is to spread the ideal of the unity of man: the whole mankind is One.

Patronage of this aim: Kirpal Singh did not entrust any organisation with this task and He also did not wish to do that. This is documented in His last circular letter ‘On the Unity of Man’ from 15 May 1974, paragraph 9. (See the subsection ‘Unity of Man and Kirpal Sagar’ in ‘Notes regarding today’s Confusion of the twelve Paths, beginning on page 449, particularly the passage about the circular letter on pages 458 – 459.)

A continuous current of Life, Light and Love: This is the blessing of Sat Purush that streams down day and night and can be seen like a golden rain by those who truly see.



